THE
# Review and Expositor

Vol. XXXIII. January, 1931 No. 1

## Social Music In Commonwealth Times.

By W. T. Whitley, LL.D.,
18 London Road, Chelmsford, England

Worcester was a very musical city. A splendid organ was built upon the screen of the cathedral in 1613 by subscription of many gentry, whose coats of arms adorned its case. There it served a double purpose, not only to accompany the official services with chants and anthems, but also to take part in the popular song at the "Sermons" for which the citizens crowded the nave every Sunday afternoon, the largest congregation outside London. The organist wrote and set tunes for this purpose; their names, Dunfermline, Martyrs, St. David, Windsor, Worcester, York, suggest how the singing of psalms had found its way into other cathedrals and palaces.

After the second siege, 1646, the organ was taken down, in accordance with an order of Parliament four years earlier. There had long been opposition to the use of organs in church, as hampering song. Convocation had twice complained, and in 1567 a hundred had been taken down, while Archbishop Abbott removed one from Lambeth Palace. This gave undisputed course to plain congregational singing of metrical psalms; and it also caused trained musicians to seek other outlets for their talents. The result was, as Thomas Fuller, the king's chaplain, wrote:—When [instrumental] music was lately shut out of our churches . . . it

337520

hath since been harboured and welcomed in the halls, parlours and chambers of the private persons of this nation.

Family music had long been popular. A folder of 1563 has a frontispiece showing a father teaching his wife and children Solfa on the system of Guido, by the fingers of the hand. Another in 1599 is printed so that when it lay open on a table, four singers on the four sides had their parts facing them; and provision is made that they could accompany themselves with lute, orpharyon, cithern, bass viol.

Once the civil wars were over, music developed apace, both in the court circle of Cromwell, in the universities, in private homes, in taverns and streets, until there blossomed forth an entertainment new to England, the Italian Operas, backed by two Puritan dignitaries. There have been repeated statements that in this period music suffered badly; they have excited the indignation of Mr. Percy Sholes, who has amassed abundance of facts to the contrary. The solitary kernel of truth is that organs in cathedrals and churches were silenced; against which may be set that psalms were sung there by all the people, and that organs in the homes and taverns were used freely. For the rest, some instances may be given from Mr. Sholes.

The inauguration of Cromwell as Lord Protector was celebrated by a masque at the Temple, with music and verses, the State Trumpeter being paid a fee of 50/, and the Commissioners of the Great Seal, who had ordered the entertainment attending. Next year, Cromwell bargained with the authorities at Magdalan College, Oxford, who had been using their organ only for recitals, and removed it to Hampton Court. He had another at the Cockpit in Whitehall, and both were used freely; on 20 Jan. 1656-7 he entertained Parliament with rare music at the Cockpit. He engaged John Hingston to teach his daughters, at a fee of £100—which he really paid, rather unlike Charles II—and occasionally joined in singing and playing in his rooms, for Hingston had an organ of his own. Cromwell had a modest band of six musicians regularly.

When his first daughter was married, he had four days' entertainment, for which he engaged 48 violins and 50 trumpets—more than ever king Charles had had—and there was dancing. When his second daughter was married, the festivities were at Hampton Court and included two masques. Hingston and others presented a petition to incorporate a College of Musicians and the Council appointed a committee to consider and report. At Cromwell's funeral there was a great procession with many bands of trumpets and drums.

We can trace a love and practice of music in other official circles. Bulstrode Whitelocke was sent on an embassy to Queen Christina of Sweden. In his train was Nathaniel Ingelo, who had been pastor of the Broadway Free Church in Bristol, where he played often at his own house, in houses of the gentry and at houses of entertainment in the country and had justified himself against criticism by saying, Take away my music, take away my life. Ingelo gave to the queen two sets of music, for violin, tenor and bass. Whitelocke entertained her to a banquet with brass music all the while. When the ambassador of Portugal came to England in 1653, he was complimented with the masque, Cupid and Death. A Dutch embassy was greeted with trumpets, music at dinner, a psalm and a concert.

The universities were still homes of music. When Oxford was reorganized after the civil war, the committee recommended for the degree of Doctor of Music, Charles Colman, late musician to the king. He joined with others next year in publishing one book of airs and dialogues for one or two voices with the theorbo lute or bass viol, and another for two voices to the theorbo, the harpsicon or the bass viol. This proved so popular that other editions were called for in 1653 and 1659. At Oxford Francis North began learning the bass viol, Anthony Wood learned first the viol tuned in fourths, then the new instrument, the violin tuned in fifths. Cambridge had a famous master of the viol, Lilly, a professional teacher; other performers celebrated in 1653

were an Irish harper, many lutenists, Lusemores for the organ, Browne for the sackbut, Saunders for the violin. It was the custom that year for the cornet to be played after the sermon in King's Chapel. Next year the organ was used again in the same way, after perhaps nine years' silence. Oxford soon followed suit. Owen the Puritan vice-chancellor, himself fond of bells and flute, was active in appointing a professor of music, John Wilson, a lutenist, who had been a gentleman of the king's chapel. Four musical societies grew up, each holding a weekly meeting, one possessing an organ. Too often degrees had been given as mere compliments and even professors had been appointed who were not qualified; but in 1658 Cromwell wrote to Cambridge asking that Benjamin Rogers, though not B. A., might be admitted to an examination for Bachelor of Music, on paying the fees; and the same year a candidate at Oxford kept his Act by a concert in parts.

There is not much known as to music in the country. But we do hear of Thomas Tomkins, the cathedral organist of Worcester, retiring to a village near, where he not only prepared for the press much of his sacred music, but wrote madrigals, many compositions for the virginals, pavans for five viols, Lord Canterbury's Pavan, the Hunting Galliard, Worster Branles, and other pieces for voices and instruments. Towns like Norwich, Yarmouth, Newcastle, maintained their official Waits, who tried to keep a monopoly for playing at the taverns.

London however was the centre for music, as for all other social life. Professionals were much helped by the Long Parliament closing all theatres in 1647, so that the way lay open to provide new forms of entertainment. Chilmead promptly came from Oxford, and established a weekly music-meeting in Aldersgate, which won public praise by 1649 from Edward Benlowes. Soon pamphlets began to reflect a revival after the wars; ballads, hymns, soldierly music in fife-recorder and cithern, catches, the invention of new instuments such as the lyra viol. With 1651 the tide

was flowing strong. The religious side showed bishop King of Chichester publishing a new version of the psalms, Barton publishing hymns for special occasions, Goodwin's congregation singing hymns. But this was the small dust in the balance. There came out The English Dancing Master, with tunes; this proved so popular that further editions were called for next year and in 1657. It was rivalled by A Musical Banquet, whose three books provided instruction in the lyra viol, catches and rounds, besides allemans and sarabands. Rounds and cantatas came out in another collection called Music and Mirth. Chamber music for stringed instruments was forthcoming in a reprint of Michael East's arrangements for viols, two, three or four parts. And from Orlando Gibbons, of Cambridge, Oxford and the Chapel Royal, were printed other "fantacies" for two trebles and a bass. One of these publications advertised 18 teachers of the voice and viol, nine of the organ and virginal. The profession was so evidently on the up-grade that Anthony Curtis of St. Giles, musician, had a lad formally apprenticed to him. While theatres remained closed, Cartwright published some comedies and tragic-comedies, with airs and songs set by Henry Lawes, the musician who had prompted Milton to write Comus, for which he had written the music. And as the year drew to a close, there was an entertainment at the Middle Temple, opened by the Benchers singing Psalm 100, after which the younger members and their gentlewomen performed a masque, with dancing and melodious music.

Similar progress was evident next year. The former organist at Chester came to town to teach the organ—a sign how this instrument was making its way into the home; the former organist of Christ Church both taught, and wrote for the virginal; a London organist turned his attention to the bass viol. Publishers issued lessons for the lyra viol, for the cithern and gittern, airs and jigs for the violin, recreation on the lyra viol (reprinted in 1656). Coleman joined with two others to put out two collections, one of select musical airs and dialogues for one or two voices to the

theorbo lute or the bass viol, the other a second book of airs for two voices to the theorbo, harpsicon or bass viol: This was so popular that two more editions were issued before 1660. Rounds and catches were "never so in request," said the parish clerk of St. Margaret's, and two collections were printed this year, one reprinted in 1658.

This demand, for tutors to instruments, and for music both vocal and instrumental, continued steadily to grow, and was supplied every year. When Thomas Ford of Euter was preaching, and saying that to sing psalms was a duty of Christians, he went a trifle out of his way to add that playing on the lute or other instrument would refresh the spirit. This was matched by a conference of Baptists at Bridgewater, to whom was referred the question whether a Christian ought to keep an instrument of music to play, or to let others play; and a pronouncement was made that it was not unlawful, provided he did all to the glory of God. And while such liberty was frankly allowed by Puritans, the press began to pour forth plays both new and old: The Ghost reprinted from 1640, The Combat of Love and Friendship, five other new plays, and a translation from the French, Cleopatra. Shakespeare's treatment of history was also followed up by tragedies on Caesar and Pompey, Appius and Virginia. Comedy was represented by the Imphalls of Pelens and Thetis, the Gossip's Brawl, the Passionate Lover, and three plays by Philip Massinger. If these were only available in print, yet masques continued, and Cupid His Coronation was actually performed often at the Spittle in 1654.

Such a reputation was England gaining that foreigners came over as to a good market; Thomas Baltzer of Lübeck won such fame with his violin, that he was buried in Westminster Abbey; others came to learn the viol da gamba. Conversely, Benjamin Rogers of Windsor and Dublin, composed for the cither, violins, organ; and his music was sent to the Emperor.

With 1656 there came an important new departure, the production of Italian Opera. William Davenant, the poet-

laureate, had dropped writing tragedies, comedies and masques, to support the king; but now that peace was restored he wrote a pageant on the Siege of Rhodes. He took Rutland House in Charterhouse Yard, filled it up with scenery—a thing not done in public theatres, though customary in masques, published the book and the airs, secured the backing of Whitelocke and of John Maynard, who had sat in the Westminster Assembly as M. P. for Totnes, and was now M. P. for Plymouth. The enterprise was well advertised, and the novelties of scenery and of recitative music so attracted the public that soon larger premises had to be taken at the Cockpit in Drury Lane, for daily performances. And presently Davenant prepared and presented another historical pageant of the Cruelty of the Spaniards in Peru. Under Puritan auspices, a Cavalier invented and popularized Opera for the people as distinct from Masques for the court and gentry.

This great development has been traced in detail, and it has been summed up thus: Between 1627 and 1644 there were eight volumes of secular music published; between 1649 and 1660, there were twenty-eight. And in the libraries of Oxford and Dublin are thousands of manuscripts of new music, which never found their way into print. It may be illustrated from the diary of that lover of music, Samuel Pepys, who in 1660 was not only a frequent singer, but already played the viol and the flageolet and the lute, though still in his twenties. He can be matched by Susanna Perwich who died next year: she had learned from more than twelve masters, and was accustomed to play on the treble viol, the lyra viol, the lute, the harpsichord.

All this shows the great growth of secular music in the upper and middle classes in the period when Puritans were in power. And it is possible to trace how even in non-literary circles there was the same love and practice of music. Professional musicians had to battle for their privileges against unchartered and unlicensed performers: Anthony Wood tells how he and some fellow-students at Oxford went out to fiddle at fairs, and filled their pockets. A

pamphlet of 1667 professes to give the opinions and practices of various sects: a Baptist affirmed the art of music to be decent and harmless, another had his children taught the virginals, Antinomians taught their children the viol; and a Baptist summed up a discussion that it was a very harmless calling, for whose lawfulness there was good warrant in scripture.

For definite illustrations, Milton's praise and practice are well known, as also Colonel Hutchinson, who danced, sang, played; but these belonged to the middle class. Bunyan is a capital example of the lower class. His pilgrims always beguiled their way with song, and Christiana's little caravan was most musical. At her start, the trumpeter above the gate filled the air with melodious notes; the minstrels played at supper in the Interpreter's house, and another sang with a very fine voice; at the next stage they again had music in the house, Prudence playing the virginals and singing to them; they were cheered by the songs of birds and the shepherd's boy's ditty. Mr. Fearing's character was explained in metaphor drawn from the Revelation; he was one that played upon the bass viol, the ground of music, and affected the sackbut, whose notes are more doleful than those of other instruments. Christiana played the viol, and Mercy the lute, for Ready-to-halt and Much-afraid to dance along hand in hand. In the land of Beulah they were received with sound of the trumpet, while all the bells rang for joy. Christiana's welcome at the gate was celebrated by Greatheart and Valiant with cymbal and harp; Standfast was greeted with trumpeters, pipers, singers, and players on stringed instruments. Bunyan wrote a book for boys and girls, with the lines,

> He that can play well on an instrument
> Will take the ear and captivate the mind
> With mirth, or sadness, when it is intent:
> And music into it a way doth find . . .
> To him that thus most skilfully doth play,
> God doth compare a gospel minister.

And there may still be seen a flute that he is supposed to have carved out of a chair-leg, and a metal fiddle bearing his name.

The great advance made at this period in domestic music was well acknowledged by Roger North the nonjuror, who wrote in his Musicall Grammarian:—When most other good arts languished, musick held up her head . . . in private society. Many of the ladies were good consortiers, and in this state was musick dayly improving.

# Has God a Plan for the World?

## A New Year Challenge.

By Rev. Albert D. Belden, D.D.
Whitefield's Tabernacle, London

Genesis 1, v. 1:

"In the beginning God created the heavens and the earth."

John 1, v. 1:

"In the beginning was the Reason."

Phil. 1, v. 6:

"Being confident of this very thing, that he which has begun a good work in you will perform it until the the day of Jesus Christ."

What is life for? Is there a reason running through it? Is there a purpose to which it is directed? Is there a plan that we may seize, follow and work out Everybody asks these questions at some time or other in life, and perhaps never so certainly as when the passing of the old year into the new stresses for us the swift passage of life. The Gospel was designed to answer such questions. Perhaps the answer is best stated explicitly before we look at it in detail:

"Yes, God has a plan for the world, but part of that plan is to keep man as free as possible in his choice and action. This introduces an area and element of uncertainty—an area, however, which is bounded by God's power."

The immensity of the Universe and the colossal character of the Being Who creates and sustains it has made it especially difficult for modern folk to accept the truth of a personal Providence directing individual lives and guiding all in harmony to a purposed and happy end.

"God is so big and I am so small," has become a very general feeling, and certain publicists like Bertrand Russell

("The Free Man's Worship") have extended the idea by writing eloquently of the smallness of our planet in the general scheme.

Calmer reflection, however, shows that even the human mind can, in some real degree, measure the stellar universe, invent mighty machinery, and keep control over intricate organization, and in all this the greater the knowledge the more is the amount of detail kept in view and dominated to a purposed goal.

Thus, an ignorant man sees a locomotive as a whole, but the engine-driver knows it in every minute detail of tap and guage, swivel and joint and wheel, and can set these things so that the locomotive leaves one city and arrives at another. The casual person, going into a great library, sees it as a whole, but the librarian knows it also in detail. He can put his hand on the very book required, and he can use his knowledge of the whole to provide the tools for some specific plan of reading. The head of a great business can direct the energies of his varied staff so that a specific service is rendered to the buying public.

If the human mind can do so much, is it a very great leap of faith to believe that God is Master of the detail of the Universe—"sets the Pleiades in a silver row," and marks the fate of the odd sparrow?

After all, it is a curious form of reverence towards the Supreme Power which says, "He is so great, here is something He cannot do!" "He is so mighty that here is something too small for His attention!" Nor does the finished beauty of the world's minute detail encourage so curious a form of respect for the Divine power. Is the violet or the forget-me-not less perfect than the star? Is the atom less regular a solar system than the mighty orbs that shine with splendor in the heavens? The microscope does not show scamped work any more than does the telescope.

A second common difficulty is the fact that a plan means at last a finish—an end, indeed, and after that can come only static dull persistence and monotony. This, of course, is

often the case with our human plans. A man sets a goal before him, achieves it after many years, and then finds everything go flat because the striving is over and, perhaps, the goal not nearly so satisfying in realization as in anticipation.

But need we think of God's plan in such terms? If it satisfies and pleases Him, is it likely to be of a character that man can exhaust and outrun? Why should it not be a goal that includes infinite interest, and the possibility within itself of infinite development? St. Paul gives ecstatic expression to the kind of thing it may be when he cries, "If children of God, then heirs—heirs of God and joint-heirs with Christ!"

Moreover, if the goal is a certain character in humanity —the making of Man (not men merely), then a new reason for the vastness of the material world looms into view. It becomes a testimony now to the dignity of man—this vast playground, school, workshop and garden that we call Nature. Now we know why there is so much of it—*it will all be needed.*

### Human Freedom

God's plan must not, however, be such that man is a mere puppet or clockwork doll, controlled by forces outside himself. Certain interpretations of prophecy, which suggest that events are "cut and dried," as we say, reduce man to his condition. They are incompatible with the teaching and attitude of Jesus, Who always shows the utmost reverence for human freedom.

Nor is it necessary to think that God's plan requires so slavish a subordination of the human will and so machine-like a condition of the human mind. Man's co-operation can be secured on a basis of intelligent understanding and free-goodwill, and as such it has higher and more valuable possibilities in it than the other kind of thing.

When the captain of a football team goes on to the field in a great match, he has the enemy's goal in mind, but he

does not interfere too much with the free, spontaneous play of his team. They have a certain training directed to that same goal, but a great freedom in ways of approaching it.

A father has a general goal, or purpose, for his family, but he would inflict a serious injury on his children if he never allowed them to make a decision of their own—and sometimes even to pay for the foolishness of their choice.

Man must be given scope and an arena in which to express, develop and grasp his own capacities and powers, and we can measure, in some degree, the intense reverence God has for man's self-culture and self-determination by the infinite patience with which He permits human folly, sin and suffering. If He did not show that patience He would spoil His handiwork and purpose in men, and never fulfil His plan. Man must be free.

### Adequate Resources

We must not imagine that because God is forbidden, by the nature of His purpose, to use compulsion, He is therefore entirely helpless in the situation. It would indeed be a curious result to so beneficent a purpose that He should become the victim of it. The doctrine of human free-will is not a doctrine of the impotence of God. Man is capable of reason and God holds all the resources of education. Man can never exercise his free choice without being educated in the wisdom or folly of it, and we can see by the many wise customs and practices that compose what we call civilization how much man has already learned.

For example, by a process of experiment—and consequent pain or satisfaction—he has learned the right things to eat, in the main, if not entirely. By the same process, he has learned the right kind of shelters to erect for himself, and extended this to the noble art of building. Most wonderful of all for God's purpose has been man's steady education in communal life and the achievement of mighty states and empires, which are preliminary steps to final world-organization. That such a task of education presents

tremendous problems, even for God, we can readily believe as we look round upon the masses of degraded and folly-ridden humanity in this modern world, but the universe in its laws and ultimate system is built eternally for the encouragement of righteousness, and sin and suffering are, therefore, closely allied. These are some of the resources of God for the eventual achievement of His purpose by a process which still leaves a man, in very large measure, free.

But the supreme resource has yet to be stated, and that is the personal attendance of God upon the life of man. A father who can talk things over with his boy, who can enjoy a daily comradeship with him, has far less need to trust in rules and regulations, or even in formal education, in order to guide his lad towards a true goal in life. Similarly, the personal presence of God with the human soul means inspiration for human intellect and emotion and will, and over and over again the presence of that Divine Friend provides an open way of escape from the worst consequences of folly or of sin. This personal approach of God to man, Christians believe to be focused in the historic personality of Jesus Christ. He is the Redeemer of the world, by whom the world is reconciled unto God—that is, brought into harmony with his plan.

When a soul really finds Christ it becomes truly incorporated in God's plan and purpose for our human world. In Jesus that purpose was the ruling passion; for Him there was no will but the will of God, and if we truly come to Him, for us there becomes no will but the will of God, and that will is so beautiful in its planning for humanity that it is best described in the eloquent words coined by Isaiah, and uttered with such esctasy by St. Paul: "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man what God hath prepared for them that love him." Let us step forward into this New Year hand in hand with Christ upon the road that leads to "what God hath prepared."

# Beyond Syncretism and Europeanism.

Nicol Macnicol, D.D., D.Litt.

*Closing Lecture on Gay Foundation 1934-5.*

Perhaps the most useful way in which to deal briefly with the difficult subject of the extent to which, in the relation of Christianity with other systems, syncretism is permissible, is to observe how the problem was solved when such a conflict arose in another age and to pass on, with that experience to guide us, to survey some aspects of what is happening to-day. We shall accordingly begin by considering what happened when Gnosticism and Neo-Platonism, systems in some respects akin to Hinduism and Buddhism, come face to face with Christianity.

Why was it that Christianity in the main rejected Gnosticism? The reasons that convinced the Church that it must refuse to pay the price that Gnosticism demanded may guide us in our search for the limits of syncretism. Professor H. M. Gwatkin has summed up the choice that the Church had to make and that it, with whatever hesitations, made in the end decisively. "The contest," he says, "was vital. Gnosticism undermined Christian monotheism by its distinction of the Creator from the Supreme, Christian morals by its opposition of the philosopher to the unlearned, Christian practice by its separation of knowledge from action; and it cut away the very basis of the Gospel whenever it explained away its history. In every case it had got hold of truth on one side—the reality of evil in the world, the function of knowledge in religion, the difference between the letter and the spirit; but fragments of truth are not enough for a Gospel which is false if all truth is not summed up in Christ. Therefore there could be no peace between the Gnostic 'illuminati' and the Christian Churches."[1]

To deny the reality of the temporal and the centrality to religion of the moral struggle is to sever the arteries by

[1] Early Church History, II. 68 f.

which the very life-blood of Christianity flows and whatever system, whether in the second century or the twentieth, maintains a position that has such consequences puts itself at once outside of all parley with that religion. Here Christianity must always be wholly uncompromising. By its attitude to Gnosticism it proved itself to be, as by its attitude to faiths that bear similar fruits to-day it must still prove itself, no syncretistic system. It yielded indeed in some directions to the temptation "to conciliate the natural man, but it had more in it," to quote Professor Moffatt, "than an indiscriminate selection or an anxious imitation, such as syncretism usually exhibited."[2] It had in it a vital force which enabled it to master and assimilate to itself many elements that came from without, but what was hostile in essence to its central spirit and was directed towards contradictory ends it resisted instinctively. Between it and Gnosticism, therefore, there could be no alliance.

Similarly Christianity, while deeply influenced both for good and for evil by Neo-Platonism, refused to come to terms of accommodation with it also, and for similar reasons. St. Augustine, whom Neo-Platonism deeply and permanently influenced, has described in a famous passage the intractable discord of which he was aware between the view of God and the world that he abandoned when he became a Christian and that which replaced it. He did not find in the one the revelation of the Word made flesh, the coming together of the divine and the human with all the consequences of inward moral cleansing and of unquenchable hope that that conveyed; he found these things at the centre of the other.[3] In the battle between Christianity and the rival claimants of that day for dominion over the soul of man the Cross was "horos," we are told, the boundary line separating Christianity decisively from all such doctrines as those of the Gnostics and the Neo-Platonists, and it is so still, because it was planted, with all the significance

[2] E. R. E. VI. P. 157.
[3] Confessions, VII p. 19.

it bears, in a world of reality, and testified to and symbolized a moral conflict and a moral victory. The truth of the Incarnation "does not seem," according to Dr. Inge, "to be incompatible with the ground-principles of Neo-Platonism."[4] On the contrary the acceptance of that truth involves surely the complete transformation of its conception of God and of man's relation to God.

What is significant here, as defining the limits within which syncretism is inadmissible within Christianity, is the insight which discerned those central things that bear within them the truth and the power of the religion and which therefore refused to make any terms or admit any compromise. As regards this vital core of its message Christianity is quite intransigent. It says, "Stand thou on that side, for on this am I." The two ways between which choice has to be made are, on the one hand, that of "seeking the eternal by a higher possession of the evanescent"[5],—which is the Christian way—and, on the other, that of seeking it by escape from the evanescent, by the way, that is of negation, which leads to apathy and moral stagnation. St. Augustine had his mystical hours—as at Ostia with his mother Monica —when it seemed to him that they reached together in ecstacy the realm of "the Wisdom, by whom all things are made," "in whom 'to have been' and 'to be hereafter' are not, but only 'to be' for she is eternal." That is not the way by which Christ leads His children into the joy of their Lord. It is not the way that Augustine in another hour of illumination was aware of when he heard Him whose word is, "Come unto Me all ye that labour." Instead of the "impassable roads" of which he was aware leading through the bleak timeless regions of Neo-Platonic ecstasy, it is now possible for him "to keep on the way to the country of peace, guarded by the Court of the heavenly King."[6] While it is true that Augustine sometimes—under the influence of his conviction of an overwhelmingly transcendent God—seems

[4] E. R. E. IX, p. 319.
[5] Oman, The Natural and the Supernatural, p. 404.
[6] Confessions, VII., 21.

to forget the Father and "strikes a chill as contact might with a being from another planet,"[7] and while lesser teachers than he have erred in one direction or another through the centuries, leading the Church into the errors that a syncretistic accommodation or a one-sided emphasis upon a partial truth may produce, yet in the main the course that Christianity has followed in the midst of the other religions has been by the road—straight as a rule can make it—that leads through the incarnation of the eternal Son towards the establishment of the Kingdom of God. "By this sign," says Harnack, "it conquered! for on all human things, on what was eternal and on what was transient alike, Christianity had set the Cross."[8]

The significance of the contract that we find demarcating so rigorously the bounds of Christianity in distinction from its early rivals, and excluding any attempt at syncretism within them is confirmed still further when we consider the prevailing religious tendencies that divide the world at the present time into two hostile camps between which a choice has to be made. An alert and objective observer of religious movements concludes his survey of the religions with a diagnosis of the modern situation as he sees it. On the one hand are those who in one sense or another can call themselves Christians, "on the other hand there seems," he says, "to be an increasing number of persons who have been led by natural and acquired sympathy to adopt in some form one of the Eastern religions."[9] Archbishop Soderblom has drawn a similar line of distinction between the religious influences that he notes as widely dominant over men's minds at the present time. "On one side timeless mysticism; on the other the historical, the very fact the saving fact."[10]

The decay of the Roman Empire has been described as the West expiring in the embrace of the East. That would

[7] Edwyn Bevan, op. cit., p. 100.
[8] Expansion of Christianity, II., p. 468.
[9] E. E. Kellett, A Short Study of Religions, p. 567.
[10] The Living God, p. 348.

seem, in the opinion of some observers, to be a danger that is threatening the West to-day also. It is not, however, in reality a conflict between points of the compass but between two markedly different and wholly irreconcilable views, divided from each other by a cleft which reaches to the furthest depths of our being. Whether these views can meet and blend in any syncretism or whether such a peaceful solution of this spiritual conflict is beyond attainment may perhaps be tested in the circumstances of to-day by attempts that have recently been made by leaders of Indian religious thought to build a bridge between these two sharply opposed solutions of the riddle of the universe.

India, we know, has evolved a philosophy which is the most fully elaborated form of "timeless mysticism" that has anywhere obtained control over men's lives. Much of it is built upon foundations of human thought that have crumbled with the ages. The old doctrine is accordingly to-day little more than a majestic ruin. Yet certain of its main principles remain and can be reconstructed into a system that appears reasonable, that wins respect, and that is in agreement with tendencies that are widely prevalent in the thought of the modern world. They may indeed be reconstructed into a philosophico-religious system such as may attract men of all lands, a system reaching forth beyond responsibility, beyond freedom and beyond God. What may emerge if these efforts prove successful, is something that can be described in the words of one of the western evangelists of a closely similar doctrine as "religious wisdom transposed into the key of a pure and complete naturalism."[11]

There are outstanding personalities in India at the present time who are seeking to find their way toward such a syncretism. They would create a new Hinduism which shall still be the inheritor of the ancient Hindu tradition but shall share with Christianity some of the spiritual fruits which it is more naturally fitted to bring forth. Thus both

[11] Middleton Murray, God.

Dr. Rabindranath Tagore and Sir S. Radhakrishnan, the most outstanding representative of the demand for the remaking of the old tradition, desire to graft a more vigorous activity in behalf of good upon that gnarled stem, re-interpreting Advaita, for example, as "the love, the oneness with All and with God."[12] Sir S. Radhakrishnan is certainly striking a new and greatly needed note in Hinduism when he issues this summons; "Let us become soldiers on the march, soldiers of truth, soldiers fighting with love as our weapons, overturning the universe until the reign of God is established on earth."[13]

It may be doubted, however, whether these brave efforts will find a response within Hinduism so long as these eclectics halt halfway in their reconstruction of their people's faith. It is obvious that they reject the traditional doctrine of maya; a world of unreality can never be a world worth fighting for. But while maya is no longer understood by them as illusion but only as "mystery," the Absolute or Brahman (whichever name he may bear) remains as completely out of relation with the world as he was before. It would appear, accordingly, as if the moral struggle was either, as before an unreality, or, at least, a struggle foredoomed to defeat. There seems also to be still no reason why the Absolute should create and there seems no bond possible between him and created things or beings. So Sir S. Radhakrishnan, in the manner of the early system-makers of his land, has to have recourse to two Beings—a higher and a lower—one who is the Absolute and the other who is God, a human creation, "the Absolute from the human end." [14] This is a method of solving the problem of the relation of the world and God that the West, too, has sometimes made trial of. It ends finally in the re-submergence of all phenomenal existence, "God" included, in maya, and the re-emergence of the sole-existent and quality-less

[12] Rabindranath Tagore, Letters to a Friend, p. 71.
[13] East and West in Religion, p. 125.
[14] An Idealist View of Life p. 344.

Brahman. "As an essentially human phenomenon," says Sir S. Radhakrishnan, "religion insists on the 'otherness' of God."[15] Religion can hardly retain its reality and its power over the souls of men if it is "essentially human" and so, it is evident, essentially illusion.

The insoluble conflict between two types of principle reappears here once more. With the return of maya the hollowness of the whole process is revealed and the course that must commend itself to those who are caught in this tangle of unreality will continue to be, as it has been in the past, that not, in spite of Sir S. Radhakrishnan's brave summons, of soldiers fighting for the reign of God on earth, but of fugitives from life itself. Once more we perceive that, just as the great truth of the Word made flesh which Christianity proclaims can be incorporated in Neo-Platonism only if Neo-Platonism can be reconstituted, God and the Absolute Being made one and time and history accepted as real,—so also is it in the case of Hinduism as over against Christianity. These represent two contradictories that cannot be reconciled. Which of the two is dealing with ultimate Reality,—Christ, in the Garden of Gethsemane saying "Abba, Father," or the Hindu ascetic of whom it is told that in the "Mutiny" days he turned his dying eyes upon the British soldier who had bayoneted him saying, "And thou, too, art He?" Is the ultimate unity a unity of filial love and obedience or a unity of absorption? There is no reconciliation possible between these two conceptions of life and its meaning and end.

Sir S. Radhakrishnan is to be honored for his serious and resolute attempt to act as liaison officer—as Mr. Joad calls him—between East and West, bringing together what he accounts best in each. But so long as he rejects what is the keystone of the Christian arch, his bridge will not bear mankind to any realm of eternal values. Our choice has still to be between an account of the universe which is

[15] Op. cit., p. 340.

036

aware, as Jesus was, of a gracious and transcendent Will beheld it and above it, to Whom He could say, "Father," and that which knows only, without as within, an "Urging Immanence," a moving tide upon which the human soul floats calm indeed, but inert. The good and the evil effects upon character of the latter, which is the Hindu outlook upon life, may be indicated as serenity on the one hand and indifference on the other; or again as patience and the capacity for endurance on the one hand and feebleness of effort and moral inertia on the other. The serenity and patience that are the finest fruits of Hinduism are, indeed, beautiful and gracious qualities. At the same time there are, we perceive, two kinds of serenity, one that of a strong, steadfast dependence upon a divine will of love and holiness, the other that which proceeds from an indifference to all things because they are meaningless and unreal and therefore undeserving of our concern. There are two kinds of patience, one that of faith in the overcoming power of goodness and of God, the patience in which, as Christ says, we win our souls; the other the patience that looks round wearily but with a forced resignation, upon a world that has no moral purpose and no moral end. The first of these two alternatives is that which the Christian seeks, the second is that of the Hindu. Between the two and dividing them from each other lies a whole moral universe.

Thus we stand with Christianity in a region that is above syncretism, a region of immovable things which, being correspondent with reality, cannot be adjusted or compromised. Hinduism at the same time, and Buddhism—as well as every genuine human discipline—have contributions which they make to the context of Christianity, to the envelope of human experience into which the Christian revelation enters and which it does not in so doing destroy but irradiates. What in the second century was being sought through the conflict with Gnosticism was, as Professor Burkitt points out, the transference of the Gospel from a Semitic environment, "into cultivated, scientific, philoso-

phical civilization of the Graeco-Roman world."[16] The same task has to be again and again undertaken as Christianity enters into new environments. Thus at the present time, as it makes for itself a place in India or in China, it has to exchange many of the temporary and local fashions of Europeanism for those of Asia which make it more intelligible there and acclimatise it to its surroundings. The treasure is one and inviolable, but the earthen vessel that contains it may have the shape and colour of its time and context and may well by such means offer its own contribution of beauty and seriousness to that which it bears within it. But the transcending power belongs to God.

What the "desirable things" are that each nation and each religion brings with it from its inheritance cannot be estimated by a stranger. This however can be laid down without challenge as the test to be applied—Can Christ have His place among them? We can make use of this Ithuriel spear to distinguish what in the heritage of a people is precious and worthy to endure. In India, for example, there may be, and indeed must be, some lesson of value to be learned from the social structure of the caste system. That, as it is to-day, it is at variance with the whole spirit of Christ and His message is clear, and yet it has its elements of preciousness—as Sir S. Radhakrishnan would maintain—and these should not be lost. In Buddhism Baron von Hügel sees one great negative good which it proclaims with power. From being, he says, "penetrated with a sense of mere change and hence of pure desolation" it proclaims to the world the sense of abiding so deeply implanted in man and, so, "is quite magnificent as a prolegomenon to all religion." Such a prolegomenon all natural religions, in so far as they represent a real striving, must furnish in some respect to the divine revelation which comes forth to meet them. A French Jesuit missionary, Father Johannes, has sought to demonstrate how "if we eliminate the atheistic and pantheistic elements," the Vis-

[16] Church and Gnosis, p. VIII.

ishtadvaita doctrine of Ramanuja and the Advaita of Sankara give us between them "a theism that is not far from being correct."[17] His qualifications are far-reaching but the researches that these two great Hindu system-builders have so resolutely pursued in different directions combine undoubtedly to predict the true way by which God can discover Himself and has discovered Himself. Similarly Dr. A. G. Hogg in his Redemption from this World (pp. 245 ff.) has drawn an interesting parallel between Advaita Vedanta and Jewish apocalyptic as—each in a manner suitable to the mind of one or the other of two very different races—agreeing in their "condemnation of the existing system of experience in its entirety as being only imperfectly divine," and as "seeking under a similar spiritual influence a similar satisfaction."

The spiritual discipline and the spiritual experience that were obtained in all these explorations of the unknown and in the adjustment of life to the conclusions, however imperfect, that were reached, form a precious possession for the race or the people to whom these things have come as a heritage from the past. Such precious elements as these must remain to form and to adorn the casket of human personality which was created to enshrine the supreme treasure of the Revelation of the divine Father made known in the Incarnation and the Cross of the Lord Jesus Christ, the eternal Son of the Father.

[17] Vers le Christ par le Vedanta, p. 37.

# What Is the Dialectical Theology?

Harold W. Tribble, Professor of Theology

During the past summer there appeared in this country a new volume of sermons by Karl Barth and Eduard Thurneysen under the title *God's Search For Man*. This was the third volume published in English carrying sermons by Barth, and was the signal for a new expansion of interest in the theological movement that has been identified with him. Many readers have been impressed with certain emphases in these sermons, but have not satisfied their minds as to the gist, or general principles, of the movement. They are asking, What is the Dialectical Theology? Is it a new transcendentalism? Is it a rebirth of the theology of the Reformation, or of the Reformers? No doubt many who have read some of the more theological works (in addition to books of sermons) of Barth and Brunner are still asking such general questions. Perhaps it would be well to let the effort to find an answer serve as the material for this article. The statements made here are not to be taken as my personal views. My purpose is to present in simple language an introductory—sympathetic in general but not critical—interpretation of the Dialectical Theology.

## I. Karl Barth's Theological Pilgrimage

In the closing days of the World War, Karl Barth, a young pastor serving the Reformed Church in a little Swiss community, working almost under the very sound of the guns, was brought face to face with the tragic world situation from the standpoint of the church and the Word of God. He was not content to go on with a routine ministry, preaching palliative sermons in the midst of a world-wide chaos. His very soul protested and cried out, Has the church failed? Is it failing? If so, wherein is it failing? He thought not simply of his local church, but of the Church of Christ as the voice of the Word of God throughout the

world. He came to the conclusion that the church had failed in the matter of declaring its true message, and that led him to the conviction that it had failed in that it did not have the true message. Then his question resolved itself into a quest for the message, and that led him to a new study of the Bible. He studied it not as a preacher searches for texts for next Sunday's sermons, but as a blind man searches for light, as a dying man searches for life, as a man on whom the burden of the world has fallen searches for God's way of redemption. His study took him to Romans, and as he studied he wrote. He found that the way out of the chaos was not man's way to God but God's way to man; not the way of development (or the application of the principle of evolution to religion) but the way of revelation, not the way of a church program of uplift, but the way of obedience to God's command.

McConnachie thinks[1] that much of the theology of Karl Barth can be explained or accounted for on the basis of such an experience superinduced by the War, and I agree with him. Pauck[2], on the other hand, is very convincing in his presentation of the philosophical background of Barth's position. He suggests that Barth was moving toward this position independently of the War, citing an article that he wrote in 1909, and another in 1914.

The first result of his study and writing was his commentary on Romans (first published in German in 1918 under the title *Der Römerbrief,* and translated from the sixth edition into English in 1933 under the title *The Epistle To The Romans.*) At once it attracted wide attention, making it inevitable (as such things go in Europe) that he would be transferred from the pastorate to the professor's chair in some university. He has said that he was utterly surprised at the attention that was drawn to his book. As he expressed it, he was floundering for help and in his desperation clasped a rope and lo, the rope proved to be the bell rope of the church, and as he threw his weight upon it

1 "The Significance of Karl Barth," p. 79.
2 "Karl Barth, Prophet of a New Christianity?"

the bell began ringing and the people began coming to the church to hear the message.

What was that message? Primarily it was that God transcends the human realm, is wholly separated from this world of sin. Man is utterly unable to improve his desperate situation before God, completely without the power or the wisdom, or even the inclination, to approach God. There is nothing that he can do that has any sort of eternal merit or value. God must do everything that has any value for man's reconciliation, and he does that through revelation, a revelation that is not natural or mediated in any sense, but that is altogether supernatural.

His fiery protest was directed against liberal theology with its humanistic tendencies, and institutional Christianity with its humanitarian programs of social uplift. He felt that in compromising with man-made philosophies the church had sacrificed its raison d'etre. Without complete reliance upon the Word of the altogether transcendent God the church had no justification for its existence, in fact had no real existence at all, for when it ceased to hear and preach the Word of God it ceased to be church. The style of this first edition was rugged and blunt. He was not a theologian smoothing out and systematizing his beliefs into a unified whole, he was not a philosopher developing a world-view, but he was a preacher seeking the message of the living God for a dead world. He was seeking to quicken the conscience of unrighteous man that he might hear the voice of Righteous God.

When he transferred his labors from the pulpit to the class room (in 1921 he became Professor of Reformed Theology in Göttingen, and served there until 1925) he saw that he would have to adopt a different style. He often said that he was not concerned to develop a 'system' of theology. His position, he said, was that of a bird in flight, and so it is a point of view and not a position which he undertook to defend. Nevertheless he must defend his point of view, and that became his chief joy in teaching. He was never happier

than when a group of interested students were firing questions at him from various angles and he was seeking in his replies to meet their problems squarely and clear up their thinking. A number of evenings I sat in his home in Bonn and listened and watched as he sat in the center of a group of seventy-five or eighty students and for three or four hours smiled and replied to their never-ending stream of questions. Once a week they were invited to come to his home for such a session.

Outside his class-room words and phrases that he used in his book were picked up and used by ardent followers, or criticised by some who were sympathetic and by others who were skeptical if not hostile. Always open to criticism, always sensitive to attack but never afraid of it, he soon saw the need of revising his "*Römerbrief*. Then one revision led to another as the bulky and somewhat cumbersome volume grew in popularity. Writing in the preface to the second edition he said, "What I hardly dared to hope has been fulfilled. The book brought Paul and the Bible to the notice of some who had thought little about them." With that to encourage him he practically rewrote his book for the second edition, published in 1921. In the years that followed there were other editions, but in the meantime Barth was going on with his study, teaching, and writing.

Kindred spirits were drawn to him and his way of thinking. Men like Emil Brunner, Friederich Gogarten, Rudolf Bultmann, Eduard Thurneysen, and others took up the battle cry with him and joined him in his attacks on a Christless Christianity and a Godless mysticism. It was a strange situation, a theological phenomenon, to have liberalism attacked in Germany where it got its start and always had its strong center.

If his *Römerbrief* was the expression of Barth the pastor, his *Dogmatik* was the expression of Barth the professor. He removed from Göttingen to the University of Münster in 1925, where he remained until 1930 when he became Pro-

fessor of Theology in the University of Bonn, and there he remained until 1934 when the Nazi Government deprived him of his position because he refused to take the Hitler oath. He is now teaching in the University of Basel, Switzerland. In 1927 he published his first edition of the first volume of his *Christian Dogmatics*, a book that dealt with the doctrine of the Word of God. In it he developed his view of revelation as altogether supernatural into a theological treatise. It was his intention that this should lead to other volumes, all of which together would present a comprehensive study of Christian theology from his point of view.

There are other books that have come from his pen through the years, but it is in the *Römerbrief* and the *Dogmatik* that we trace the theological pilgrimage of the man. In recent years he has said that he should not be judged now by what he said in one or another edition of the *Römerbrief*. He was the pastor there, searching for the Word of God. His concern was to arouse Christians from their sleep. He said many things that he would not say now. He was throwing a bomb into the camp then. Now he is seeking to introduce a point of view that will reconstruct the whole realm of Christian thinking on the basis of God's Word. But there was one step further for him to go before he should be ready to move on toward the completion of his work. His first edition of his *Dogmatics* was under the title *Christian Dogmatics*. Upon further reflection he came to the conviction that he should not be a party to an easy employment of the term Christian, and so he decided not to use it. Furthermore he felt that all theology should be interpreted in terms of the church. The church exists in hearing and preaching the Word of God. Hence his new edition of his *Dogmatics* (published in 1932) is under the title *Church Dogmatics*. It seems now that he has hit his theological stride, and that he will go forward along the line that he has adopted. The first volume deals with the doctrine of the Word of God, and he proposes to write at least

four others, dealing with the Doctrine of God, the Doctrine of Creation, the Doctrine of Reconciliation, and the Doctrine of Redemption.

His pilgrimage has not involved a fundamental change in his view, but rather an alteration of certain secondary phases and of certain forms of statement. The Barth of the *Römerbrief* was termed by some a theological iconoclast, but that cannot be said of the man who wrote *Die Kirchliche Dogmatik.*

## II. Why Called Dialectical Theology

Many titles have been given to this school of theology, no one of which has met with general approval. There is a persistent tendency to call it the Barthian Theology, and every one who reacts sympathetically to it a Barthian. But there are two strong objections to such a designation. The first one is that Barth himself deplores it. He does not wish to be known as setting up a new type of theology. He still insists that he is not advancing a 'system' of theology, but it is advocating a point of view. He does not care to be followed personally, he is concerned only to have men hear and obey the Word of God. The second objection is that there are some other men, notably Brunner, who have made original and distinctive contributions to the movement, and whose influence should be recognized. Because of his rugged individualism as a theologian Barth travels a lonely road. A few years ago Gogarten, Bultmann, Thurneysen, and Brunner were members of the inner camp, and other worthy theologians, notably Karl Heim of Tübingen, were sympathetic on many points. But now only Thurneysen travels with Barth. The theological differences that have separated him from the others have grown with the years. They are not following him now, he does not care to have it so, and yet it remains true that there is a fundamental common ground upon which all stand, and so there is a sense in which they continue as a group to represent a type of theology.

It has also been called The New Transcendentalism, because of the strong emphasis upon the supra-temporal aspect of revelation, and the fact that God is altogether other than and apart from the realm of human activity that is dominated by sin. This designation, however, has not appealed to many. It is not sufficiently broad in its characterization of the whole movement.

The designation Theology of Crisis, which Professor Emil Brunner used as the title of his first book in English, refers to the emphasis that is put upon the crisis in which man stands between the two eternities, at the crossroads of sin and righteousness, in the vortex of faith and unfaith, obedience and disobedience, when the Word of God comes to him in 'Anspruch' (claim) challenging him to 'Entscheidung' (decision). There are three distinguishable meanings given to the term 'crisis' in this application: first, it suggests the climax in an illness; second, it denotes the turning-point in the progress of a movement; and, third, it signifies the pronouncement of a judgment. With this threefold content it is suggestive of the origin and development of this new type of theology. These men felt that the church was in her death-throes. Unless she could recover her true message she would perish. They went back to their pulpits and lecture rooms to face the tragedy that the wisdom of man had brought upon the world, and to proclaim the crisis that the Word of God revealed.

Because of liberalism, humanism, and a compromise with the spirit of the world, the church has been spiritually ill, and now it has come to the climax of that illness when it must choose definitely between death with the world and life with God. The church is under judgment, hopelessly doomed to failure in the world unless it is delivered by a direct act of God. In his new book in English, *The Church of Christ and The Problems of the Day,* Karl Heim makes use of this same general thought in drawing a lesson from Luther. He says that Luther's experience of grace, as well as the power of his tremendous convictions, can be traced

to an experience early in life when he came face to face with death. It was not so much that he was frightened, as that he was made to see that his life was cast under the shadow of death and it had no true meaning aside from that which could survive the test of death. Heim goes on to point out that a similar experience transformed the thinking of Dostoievsky, the Russian author whose name occurred rather frequently in the earlier writings of Barth.

This is, indeed, a theology of crisis. In his *Römerbrief* Barth said that faith is not a position that we take that gives us assurance, but it is an act in which we are suspended in the hand of God over a great abyss. When God speaks to man and man hears and obeys, it is a crisis, a crisis that is freighted with eternal consequences.

But I believe it is more truly designated The Dialectical Theology. We must, however, define dialectic. In its Hegelian sense it is the method that proceeds from thesis to anithesis and then to synthesis. These theologians have no desire to bring about a synthesis, and for that reason they were early criticised for laying any claim to dialectic. They see that a complete synthesis is impossible. Who can reconcile in a synthetic system the sovereignty of God and the freedom of man? As a matter of fact, they are not concerned to use the first two, thesis and antithesis, in the same way in which Hegel used them. Their dialectic is derived rather from the philosophical writings of Overbeck and Feuerbach, and Kierkegaard's use of paradox. From Feuerbach, Barth derived the distinction between 'I' and 'Thou.' There is a great gulf between God and man. God is not the object of man's quest, not the object of man's worship, but the speaking subject, the eternal Thou who addresses man.

The influence of Kierkegaard upon the Dialectical Theology through the use of the paradox is greater than that of any other writer, aside from Luther. It is to be seen in such conceptions as that God is concealed when he is revealed; sin is not known until it is forgiven; the Chris-

tian does not live until he dies. It is because such paradoxes are so prevalent that Paul Tillich, writing in The Journal of Religion, April, 1935, says that it is not truly a dialectical theology. He insists that Barth's theology is not dialectical but paradoxical "and therein lies its strength; and it is supernatural, which constitutes its weakness." Barth speaks of God as the "impossible possibility," by which he means that he is beyond all human possibilities, from the standpoint of man it is impossible to know him, but God makes it possible for man to know him through revelation. Tillich says this is paradox and not dialectic, and he is technically correct, if one must choose between the two. But there is, I think, a valid sense in which Barth's method is dialectic in the use of paradoxes. It is a dialectic, the basis of which is not human reason as such but divine revelation which evokes the obedient response of man in his entire being, including his reason.

The Barthian dialectic is his method of conceiving and stating the content of theology. Finite man cannot grasp and declare the revelation of God in single positive statements, but must employ formulae that are intended to embrace both sides, though they are apparently contradictory, of every phase of that revelation. Barth has seen three possible ways of discovering the content of the Word of God: the dogmatic, the critical, and the dialectic. The first assumes too direct and concrete a form, as if the contents of revelation were objects to be grasped by our understanding. The second leads only to an Abyss, a Darkness, a No, but not to the sovereign God. He chooses the dialectic way as being the best, and in some respects the only, way for seeking out the great answer. It presupposes the Yea of the dogmatic and the Nay of the critical and finds truth to light beyond the Yea and the Nay.[3] Dialectic thinking, thinking in question and answer so that every answer contains another question, thinking at the same time both sides of an apparently irreconcilable paradox, is the only

[3] See "The Significance of Karl Barth," p. 79.

type of thinking that is adequate to the problem of the relation between God and man.

To carry this method one step further Barth has employed the picture of a group sitting around a table with one chair empty. That empty chair is filled by the invisible but real presence of Christ. When we have questioned and answered when we have considered the yes and the no, the only final solution lies in the spoken word of the living Christ. His word is truth. Until we hear his word we have no truth.

### III. The Unifying Principle

Writing in the preface to the second edition of his *Römerbrief* Barth says, "If I have a system, it is limited to a recognition of what Kierkegaard called the 'infinite qualitative distinction' between time and eternity, and to my regarding this as possessing negative as well as positive significance: 'God is in heaven, and thou art on earth.' The relation between such a God and such a man, and the relation between such a man and such a God, is for me the theme of the Bible and the essence of philosophy. Philosophers name this KRISIS of human perception—the Prime Cause: the Bible beholds at the same crossroads—the figure of Jesus Christ." Walter Lowrie, in his book *Our Concern With the Theology of Crisis,* calls this the unifying principle of this theology. It is the one conception that runs through and underlies the whole view.

The standard that is usually employed in making distinctions between time and eternity is not qualitative but quantitative. We have been thinking of history as a sort of time-line that began with creation and will end with the general resurrection. And we have thought of eternity as a form of existence that parallels time as long as time lasts, and that will be an endless projection of time when historical existence has ceased to be. It has found expression in many of the hymns of the church. Take this one for an example:

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun."

That is it. Eternity is an endless line of time.

That has affected our whole view more than we realize. We see it particularly in our doctrine concerning eschatology. We generally hold that at death the person goes into a disembodied existence to await the resurrection at some future 'time,' and after the resurrection will come the judgment, and then the final states. And that is about all the eschatology traditional theology has embraced (there are other phases that I have not included here, such as the Second Coming of Christ and the millennium, but they are parts of the general scheme that I have suggested, and I am concerned only to suggest the general outline and not the details). But when these dialectical theologians employ Kierkegaard's qualitative distinction between time and eternity they disrupt the whole program that is built upon a time-line idea, and bring eschatology into the present. Every problem is approached *sub specie aeternitatis* rather than *sub specie temporis.*

They think of the relation between time and eternity not in terms of a line, but in terms of a circle or sphere within a greater sphere. The time-circle is finite and is surrounded on all sides with the infinite sphere of eternity. God dwells in eternity, man dwells in time. When God contacts man in any way it is an eschatological event. When God reveals himself to man it is a case of eternity breaking into time. Man in time cannot find God, but God in eternity can come into time and find man. Between man and God there is a great gulf fixed which man is utterly unable to bridge, but inasmuch as God created time he can span the gulf and come to man. Time, being finite, cannot embrace eternity, which is infinite; but eternity can embrace time. Eternity, being infinitely different from time, is not to be

identified with time at any point, but contacts between man in time and God in eternity are to be considered timeless events.

This throws some light on Barth's view of revelation. It is not mediated through nature, or discovered by man's reason. It is the Word of God that comes to man entirely apart from and independently of human and temporal conditions. It is altogether supernatural. Man can receive it because God gives him the grace to receive it, not because he has the inherent capacity to grasp it. And that Word of God is always a spoken Word, spoken directly to man. It is never contained in anything that man can hold in his hand or read with his physical eyes. The Bible as a printed book is not this living, spoken Word, it does not contain the Word of God, but witnesses to it. When the Bible is read in true faith the Spirit of God speaks through it to the believing person. Along with the principle *sub specie aeternitatis* must be put its parallel, *sub specie mortis*, "For it is in the perspective of death that the unseen things of God are made manifest, and the oneness of God is revealed."[4]

It is in line with this thought of the qualitative distinction between time and eternity that we are to understand the dialectic position concerning Jesus Christ. Many have thought that these men have rejected the historic Jesus, but that is not so. What they do contend for is that he is not to be understood as a part of history. History did not produce him, and history cannot account for him. The incarnation was an impossible possibility: that is, it was impossible from the standpoint of man and time, but made possible by the eternal God. In Jesus of Nazareth the eternal Christ was present in time, producing history but not a part of the human stream of history. He was thoroughly human but he was more than the prophets and the rabbis, he was eternal God present in the flesh. This is what Barth and Brunner are saying to us when they say that they are not interested in thinking of Jesus as a rabbi, or a teacher,

[4] "The Epistle To The Romans." p. 160.

or prophet. One should read *The Mediator* by Brunner if he wants to get a full statement of the Christology of the Dialectical Theology.

With this distinction between time and eternity in mind we may be in a better position to understand the meaning of 'crisis.' It is the point where eternity breaks into time. The incarnation was a crisis in history. The faith of a believer is a crisis in his life, for it was not produced by his reason or any other faculty that he possesses. It came to him as the gift of God, the eternal God speaking in time. All that he can do is obey, but he must do that for the crisis demands it, he dare not disobey God. His very life is involved in that crisis. He does not live—he does not have eternal life, we would say—until he hears the Word of God spoken to him in such a crisis.

This introductory statement is not a sufficient basis for passing judgment upon this type of theology. Too often it has been dismissed as an impossible view by some who have read only an article or two about it, or even a book or two. It merits serious study. If my brief discussion has stimulated in the reader's mind a new interest in the thinking of Barth and Brunner my purpose has been accomplished. Presuming to anticipate such a result I am appending below a suggested course of study.

### I. INTRODUCTORY BOOKS IN ENGLISH

1. McConnachie, John. The Significance of Karl Barth. Harper. 1931. $2.00.
2. McConnachie, John. Barthian Theology and The Man of Today. Harper. 1933. $2.00.
   Barth has placed his approval upon McConnachie's interpretation of his view. These are the most satisfactory of the introductory books. They are thoroughly sympathetic, and they are written by one who understands Barth about as well as any English writer.
3. Lowrie, Walter. Our Concern With The Theology of Crisis. Meador Publishing Co. 1932. $2.00.
   Many think this the best interpretation of the Barthian thought published in English. I put it a close second to McConnachie's books.

4. Hoyle, Richard Birch. The Teaching of Karl Barth; An Exposition. Scribner's. 1930. $2.75.
   This was the first of these introductory books to appear in English. It has been supplanted in some measure by the books listed above, but it still has value.
5. Rolston, Holmes, Jr. A Conservative Looks to Barth and Brunner; An Interpretation of Barthian Theology. Cokesbury Press. 1933. $1.50.
   Not as valuable as the books listed above, yet it has some worth.
6. Zerbe, Alvin Sylvester. The Karl Barth Theology; Or, The New Transcendentalism. Central Publishing House, Cleveland. 1930. $2.25.
   This book has very little value, either as an introduction or as a criticism. The author misses Barth's point in much that he has to say.

## II. CRITICAL BOOKS IN ENGLISH

Not enough has been written yet of a critical nature. This stream will grow as we come to understand Barth and Brunner better.

1. Pauck, Wilhelm. Karl Barth; Prophet of A New Christianity? Harper, 1931.
   This is more critical than introductory, and therein lies its value. After reading the first three volumes listed above the student should study this book.
2. Keller, Adolf. Karl Barth and Christian Unity; The Influence of the Barthian Movement upon the Church of the World. Macmillan. 1933. $2.75.
   This is a survey of the reaction to Barthianism. It is an important book for the time, but it will have to be written again later.

In addition to these books two references to periodicals should be given.

The article by Paul Tillich on What Is Wrong With The Dialectic Theology? in the April, 1935, number of The Journal of Religion (University of Chicago) is very suggestive. It is a fair and incisive criticism.

The July, 1935, number of The Union Seminary Review (Richmond, Va.) is devoted altogether to Barthian Theology. It carries four splendid articles, a sermon by Barth (which also is published in God's Search For Man) and an article by Brunner, and a full bibliography.

## III. BOOKS BY KARL BARTH

### Translations

1. The Word of God and The Word of Man. The Pilgrim Press. Boston. 1928. $1.00.
2. The Christian Life. Student Christian Movement Press, London. 1930. 2Z.
3. The Epistle To The Romans. Oxford Press. 1933. $8.50.

4. The Resurrection of The Dead. Revell. 1933. $1.50.
5. Come Holy Spirit. Round Table Press. 1933. $2.00.
6. God's Search For Man. Round Table Press. 1935. $2.00.
7. Theological Existence Today! (A Plea For Theological Freedom). Musson, Toronto. 75c.

The following have not yet been translated, but are of primary importance:

1. Die Kirchliche Dogmatik, Erster Band. Chr. Kaiser Verlag, München. 1932. The cost imported to this country is about $5.00.
2. Erklärung des Philipperbriefs. 1928.
3. Die Theologie und die Kirche. 1928.

### IV. BOOKS BY EMIL BRUNNER

1. The Theology of Crisis. Scribner's. 1929. $1.75.
2. The Word and The World. Scribner's. 1931. $1.50.
3. The Mediator: A Study of the Central Doctrine of The Christian Faith. Macmillan. 1934. $6.50.

The first two are written in English, while the third is a translation.

The following have not been translated:

1. Erlebnis, Erkentnis und Glaube. 1921.
2. Die Grenzen der Humanität, 1922.
3. Das Symbolische in der religiöse Erkentnis. 1923.
4. Die Mystik und das Wort. 1924.
5. Philosophie und Offenbarung. 1925.
6. Religions Philosophie and Theologie. 1927.
7. Das Gebet und die Ordnungen. 1932.

[Professor Tribble will give a critical discussion of the Dialectical Theology in the April number.—Editor]

# Design In Nature.

William H. Wrighton, M.A., D.D.,
Department of Philosophy, University of Georgia

The general trend in science to-day is towards the recognition of Design in Nature, and it is not a far step from that position to the acceptance of Purpose in the Universe.

In his Presidential Address, before the Victoria Institute, Sir Ambrose Fleming, F. R. S., speaking on the subject: "Some Recent Scientific Discoveries and Theories," dealt with the advances in our general knowledge of the stellar Universe; the discoveries with regard to Radiation; the progress in knowledge concerning the ultimate nature of Matter; and the investigations regarding Gravitation and other physical agencies.

Scientists to-day are not nearly as certain as were their predecessors in the nineteenth century that they have reached finality in their investigations of nature. Science is not so ready to dogmatize as she was a century ago.

"There is in the minds of many scientific workers a strong impression that there are evidences of purpose and design in natural phenomena, which are not the result of chance, but indicate teleological aims. The physical Universe is not so much a Thing as a Thought, and Thought implies a Thinker." Nature is as Berkeley would say, "A Divine Visual Language."

"Unquestionable evidences show that the material Universe had a beginning, and it cannot be the result of a chance development," nor as Spencer held, "a fortuitous concourse of atoms."

The physical Universe is "not self-produced, or self-maintained, but the result of a Creative Power, and requires a continually operating Directive Agency."

Evolution, used as "a term to connote a self-acting Creative Agency is unphilosophical; for the reason that such use attributes to a mere impersonal abstract idea the powers

and qualities found only in association with a self-conscious personal Mind or Intelligence." Those qualities which excite in our minds the ideas of Order, Adaptation, Purpose and Beauty "must have been bestowed on the Universe by a Sentient Intelligence at least as personal as ourselves."

Scientific opinion holds an altered view regarding physical determinism. "The nineteenth century held the opinion that the state of the Universe at any moment was rigidly determined by its previous states. There was, as it were, an inflexible causality, or "reign of unbroken law." The Principle of Indeterminism in Physics "has shown us that it is impossible to define precisely the physical state of any material system." We can predict nature in the aggregate, but not in its minute protons and electrons. The nearest we can get to that is to hold a law of statistical averages.

There is a rather wide acceptance among scientists of the conviction that "The phenomena of life cannot be wholly explained by atomic mechanism, but involve some factor which is non-material, or perhaps we should say super-material."

Professor R. A. Millikan, America's leading Physicist, took similar ground in his lecture before the University of Georgia when he said: "Philosophic determinism is dead, materialistic philosophy is dead. Nothing that is universally dogmatic is scientific. Materialism is a falsehood. The new method is to be guided by brute facts. Free will is a brute fact of experience. We in our finite capacity are unable to understand all mysteries and all knowledge."

# Expository.

## Imperative or Participle?

L. E. Barton, D.D., Montgomery, Ala.

While discussing the commission, Matt. 28:18-20, a pastor said, "The thing that Christ emphasized was not 'going' but *teaching* them to observe all things he had taught them. This is shown by the fact that a participle is used in the Greek."

This brings up an interesting question. Should it be translated "Go ye therefore and teach all nations," or "Going," or "As ye go," or "Having gone teach all nations." The word "go" is an Aorist participle. So if you translate it as a participle you would say "Having gone," or "When you have gone teach all nations."

There are two words used for "teach" in the Greek of the great commission. The first one, in "teach all nations," is μαθητεύσατε, a first Aorist imperative second person plural. This is a verb formed on the noun for "disciple," and the right translation is "make disciples," as the American Revision reads. You may say "discipleize" if you wish to make a form to suit it. Then there is the participle διδάσκοντες in the phrase "teaching them to observe all things I have commanded you." The work set out by the first of these is no doubt the first object Christ had in mind for his disciples, but the second is of tremendous importance in order to the completion of the work of making disciples contemplated in μαθητεύσατε. Making disciples is the first and supreme work of the church, but training and perfecting them and bringing them into obedience unto Christ's will is a close second.

Some commentators, Olshausen and the Pulpit Commentary for example, take the position that making disciples consists in baptizing them and teaching them to observe all

things he has commanded. This is a Romanistic view of baptism which is not supported by the general teaching of the New Testament. Olshausen claims that the grammar of the Greek requires one to regard the two participles βαπτίζοντες and διδάσκοντες as coextensive with μαθητεύσατε, or that the whole comprehensive meaning of the latter is broken up into the meaning of these two. This I regard as an utterly incorrect view of the grammar of the passage. The two participles express something additional to be done to and for disciples after they are made disciples, and not the idea that making disciples consists of baptizing and instructing persons about duty. His position is crass ceremonialism. We know that baptism is a sign, a symbol, a picture of a great spiritual truth, and a declaration of a great experience on the part of the one baptized.

There are two chief points for consideration. First, should the participle πορευθέντες be translated as a participle, in a concessive sense, "as ye go, when ye go," or "having gone (as ye will do in your accustomed travelling) teach all nations?" Or should it be translated as an imperative and taken as a supreme command based on the universal authority which Christ said had been given to him?

The second question would be: If we translate it as a participle would that leave the task suggested more or less incidental and optional with the hearers?

Now as to the first proposition. There seem to be good reasons for translating this participle as an imperative, as all the versions so far as one has observed do.

One important consideration is that the current Greek, the Koine, of the time in which the New Testament was written sometimes uses a participle for an imperative. The great and lamented Greek scholar, James Hope Moulton, who died of exposure caused by a German submarine during the world war, says in his *Grammar of New Testament Greek,* p 180, "Last among these substitutes for the imperative comes the participle, the admission of which . . . is established beyond question by the papyri."

Coming to the New Testament he cites 1 Pet. 3:1, "In like manner ye wives be in subjection to your own husbands," where Peter uses a participle ὑποτασσόμεναι. And 1 Peter 3:7, "Ye husbands in like manner dwell with your wives according to knowledge." Here the apostle uses συνοικοῦντες Also 2:18, "Servants be in subjection to your masters," we have again ὑποτασσόμεναι.

Romans 12:9-19 is an outstanding example where both participles and infinitives are used as imperatives. Paul says, "Let love be without hypocrisy." That sentence is complete though it has no verb. The verb *let be*, ἔστω, is understood. Then the apostle goes on, "Abhor that which is evil; cleave to that which is good," but he uses participles ἀποστυγοῦντες and κολλώμενοι. The translators are correct, no doubt, in translating these participles as imperatives. Later in this passage we have imperatives "Bless them that persecute you; bless and curse not"—εὐλογεῖτε in each case. Then come present infinitives used as imperatives when he says: "Rejoice (χαίρειν) with them that rejoice; weep (κλαίειν) with them that weep." These infinitives must evidently be translated as imperatives to say what Paul meant to say. In fact, there is no other way to translate them and make the sentence grammatical. Continuing in the sixteenth verse the apostle gives us three more participles in the sense of imperatives when he says: "Be of the same mind toward one another. Set not your mind on high things, but condescend to things that are lowly." The words are φρονοῦντες, (repeated) and συναπαγόμενοι.

It seems plain enough that these participles must be translated as imperatives to make the sentence grammatical and to convey the sense which Paul plainly intended. The passages cited above with the testimony of Moulton are sufficient to show that the current Greek of that day did use the participle, at least sometimes, as imperative.

Dr. Robertson says in his big Grammar, p. 945, "The instances in the papyri of the participle in the sense of the imperative are not numerous, but one of them seems very

clear." Moulton goes further than that. In summing up the discussion Dr. Robertson says: "On the whole, therefore, we must admit that there is no reason, per se, why the New Testament writers should not use the participle in lieu of the imperative. It is, of course, a loose construction, as ellipsis is and anacoluthon is, but it is not the mark of an uneducated person."

Now how shall we translate the participles in the great commission? The one translated "Go" is πορευθέντες, first Aorist passive in form, but active in meaning. If Dr. Robertson discusses this participle as used here in his writings that fact has escaped my attention. However, I remember very definitely asking him about it once, and he reached in his pocket for his Greek New Testament and looked at it and said, "Yes, a participle translated as an imperative." Yet, he was not very definite. In fact, he was more or less hesitant in his answer. I did not know whether to attribute his seeming doubtfulness to an uncertainty of opinion or to some preoccupation of mind with some other matter. But he gave the preference to the "imperative" idea.

The "Expositor's Greek Testament" translates it as an imperative and practically all the versions, as mentioned above.

An interesting collateral consideration is that the word for "baptize" in the commission is a participle βαπτίζοντες; also the one for "teaching," διδάσκοντες. Baptism though a duty, in one sense is a voluntary matter with the candidate; but it is imperative with him if converted and with the administrator when persons are qualified for the ordinance. It is moreover, the duty of each saved person to be baptized. Acts 2:38 says, "Repent and be baptized" or "let every one of you be baptized," showing that it is a Christian duty. Baptism is not left as an optional matter by the Saviour. His own example in submitting to the ordinance and his insistence that John baptize him indicate that it is an imperative matter.

A serious objection to translating πορευθέντες as a participle is that the following verbs in the sentence are all

logically dependent on it. If "going" is optional and one did not go then nothing else in the commission could follow; it would all be optional.

Another reason for translating this participle as an imperative is that which the Lord has just said—"Every power in heaven and on earth has been given (timeless Aorist) unto me, go ye therefore." This sweeping and tremendous statement predicates a most important command and not a reference to the mere choice of the hearer and his custom of travel in going about the world on business engagements.

So in view of the context and the great gravity of the message which Jesus was delivering and the demonstrated usage of the current Greek of that time, the participle must be taken, one thinks, as an imperative of the greatest moment, and not as introducing a mere occasional or volitional matter which the hearers may decide as custom and convenience may dispose.

Our second question is: "If we translate it as a participle is the 'going' left optional and uncertain?"

If it is the participial idea then Jesus was taking it for granted that they would go. He was assuming that because of their relation to him and their interest in his undertaking they would be swift to go. It is the assumption of love and confidence which goes further and deeper than command. A mother hardly needs to say to her son, "Since I love you and you love me you *must* do so and so." This meaning of the participle will satisfy the grammar of the passage, but does not, in my judgment, meet the requirements of the commission. It is the *imperative* of a loving Master whose commandments are never grievous. It is love's command predicated on the fact that "every power in heaven and on earth" has been given into the hands of the risen Lord. Let us not get away from the fact that the missionary enterprise stands fast in the authority and power of Christ who has endured the cross, passed through the tomb, ascended to the Father, and prepares to come again in ineffable and resplendent glory.

# The Pastor and His Greek New Testament.

Edward B. Warren, Orrville, Alabama

In Romans 8:28 the English Version of 1611 has, "And we know that all things work together for good to them that love God, etc." Many preachers have put the emphasis upon "all things." Others have emphasized "for good." But the Greek emphasizes, by position, "to them that love God." The American Standard Version comes to the aid of the pastor by rendering the verse, "And we know that to them that love God all things work together for good."

The first thing the individual must do is to love God. Otherwise, he cannot hope to have all things work together for good. Ἀγαπῶσιν is the present active participle. "To them that keep on loving God all things work together for good." This love for God is measured by the force of the present participle, a continuous estate, an attitude.

Paul had been accused of preaching that men should sin more abundantly in order that God might be more abundantly glorified by this measure of his forgiving grace. But it was a misrepresentation of Paul's doctrine. Paul falls in line with the whole trend of other New Testament writers and teachers, "Ye must be born again." "To them that love God" designates only twice-born souls.

In Romans 8:18 Paul writes, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." There is no way of telling what the emphatic thought is in the English sentence. "Sufferings" might be considered the important word. Caligula had set himself up as a god to be worshipped. Claudius had been a more tolerant emperor to the Christians, but toward the latter part of his reign, he expelled the Jews from Rome. Among them were the Christians, Aquila and Priscilla. Persecutions were severe. The Christians were digging underground like rabbits fleeing from hounds. The catacombs tell the sad story.

One acquainted with the history of those days might be inclined to think that Paul meant to put the emphasis upon "sufferings." But the important word is "worthy." Οὐκ ἄξια are the first words in the clause. A literal translation of the Greek is, "For I consider that not worthy (are) the sufferings of the now time (compared) with the impending glory to be revealed unto us. Εἰς may mean either "in" or "unto." With the accusative it means that "us" is the goal of the revelation. The impending glory is for our benefit. It seems to make more sense than "in us."

The important word, then, is ἄξια "worthy." There is no worthwhile comparison between the intensity of the present sufferings and the intensity of the future glory. The anticipated glory will be far more glorious than the present persecutions are terrible. The height of the glory is higher than the depth of the misery is deep. A most beautiful picture.

In Romans 5:2 the 1611 Version has, "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." The important idea in this verse is wrapped up in two perfect tenses. The American Standard Version here has: "Through whom also we have had our access by faith into this grace wherein we stand." Neither version gives the force of the Greek. The Greek means, "Through whom we continue by faith to have the entrance into this grace in which we continue to stand." Paul's idea is that we had the access, we now have it, and we shall always have it. No one can be anything but a staunch Calvinist in the face of Greek perfect tenses. There is no "saved-to-day-and-lost-tomorrow" doctrine in the Greek perfect tense. It means once and for all time. And so with ἑστήκαμεν. It, too, is perfect and means that we stood there when we began the Christian race and we shall be standing there when the race is over. The pastor will learn from a study of his Greek New Testament that the Christian religion has an assurance which often escapes the eye in the English translations.

Recently in the Open Forum of the Birmingham Age-Herald a correspondent was troubled because someone had said that the Bible did not say a whale swallowed Jonah. The writer answered that the New Testament said a whale swallowed Jonah. The Lord Himself said so in Matt. 12:40. The pastor can easily explain to his people that it was not necessarily a whale that swallowed the prophet, provided the pastor knows his Greek New Testament.

The record in the Book of Jonah says, "a great fish." Both the King James Version and the American Standard Version give this translation for the Hebrew words *dag gadhol.* The Septuagint translates the Hebrew by κὴτει μεγάλῳ, and the Latin Vulgate renders the term by *piscem grandem.* There is nothing said in the original or in the Greek and Latin translations of the Hebrew about a whale. The Greek New Testament uses in Matthew 12:40 κῆτος. The word *dag* does not mean a whale only. Neither does the Greek word necessarily mean a whale. But the King James translators in 1611 rendered the word κῆτος by "whale." The revisers in the American Standard Version continued to use the word "whale," but they put a note in the margin to show that the Greek word means a "sea-monster." In the Charleston Museum there are two teeth of some queer sea-creature large enough to swallow a horse. The thing that swallowed Jonah was *dag,* a sea-monster.

A passage which troubled me for many years I believe is now clear. The clarification hangs on the strength of a little Greek word of three letters, τῆς. The passage is Romans 3:30, "Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith." Long before I began my college course in Bible the passage puzzled me. Does God use two different kinds of justification in dealing with Jew and Gentile? I went to a teacher of the English Bible, but he said he did not know what the passage means. Recently, however, I believe I have the interpretation. It hangs on the use of τῆς with the justification of the Gentiles.

The American Standard Version does not give much help here, rendering the verse the same way the King James Version gives it, although the revisers put two notes in the margin.

Concerning the use of the Greek article Professor Robertson says, "The article is associated with gesture and aids in pointing out like an index finger. It is a pointer . . . . Whenever the Greek article occurs, the object is certainly definite." (*"A Grammar Of The Greek New Testament In The Light Of Historical Research," page 756.*)

Paul, therefore, merely points out the kind of faith that saves the Gentile world. It is faith that saves the circumcision, the Jew: it is that faith, the same kind of faith, τῆς πίστεως that saves the uncircumcision, the Gentile.

Like written music, every little notation in Greek means something. Many a helpful thought will come to the pastor who takes the time to study his Greek New Testament.

# Facing Pastoral Problems.

G. S. Dobbins, Editor

## Wanted—An Adequate Philosophy of Religious Education.

(*A Suggested Reading Course*)

By the Editor

One of the deepest needs of our day is an adequate philosophy of religious education. Every pastor recognizes the importance of an educational program for his church, if he is at all alive to the demands of the age in which we live. Many pastors are giving themselves with earnestness and enthusiasm to the promotion of Sunday-schools, training unions, mission study, leadership training courses, Bible study, studies in stewardship and service, and the like. Only a relatively few seem to be attacking the problem of the philosophy which underlies these many educational ventures which consume so much of the time and energy of the church, and which frequently are segmented and unrelated. It is therefore not merely a matter of academic interest when we propose a course of reading that will go back of plans and devices, methods and curricula, organization and administration, to the underlying questions as to the fundamental nature, meaning, purposes, functions, and values of education in general and religious education in particular. An adequate philosophy of education will seek to discover certain unifying principles which will bring into harmony the many discordant voices clamoring for attention in the educational world. Such a philosophy "must locate education in the economy of our universe."

This article does not propose to set out such a philosophy of education. One would have to know either a vast deal more than this writer knows, or a great deal less, to

propose so ambitious an undertaking within the limits of this department—or even with all limitations removed, if the word "adequate" is to be taken literally. After all, a philosophy is a deeply personal sort of thing, and cannot be imposed by one mind upon another. Each man must arrive at his own philosophy through a process of elimination, analysis, synthesis, experience, as a result of which he sees the whole in relation to its parts, and has found for himself a satisfactory unifying principle. Out of a growing literature on the subject the writer has selected a few basic books which are proposed somewhat in the order of their most profitable reading, as a reading course in this significant field.

Let us begin with one of the older books, *The Philosophy of Education,* by H. H. Horne. Professor Horne, writing at the beginning of this century, passes in rapid review the aspects of education which make their bid for primacy of attention—the biological, the physiological, the sociological, the psychological, the philosophical. Professor Horne emerges with the following comprehensive definition of education in the light of his study of its various aspects: "Education is the eternal process of superior adjustments of the physically and mentally developed, free, conscious, human being to God, as manifested in the intellectual, emotional, and original environment of man." Here is a distinctly religious and Christian view of the meaning of education in its total aspects. Bear in mind that Professor Horne wrote as a teacher of education in the New York State University.

The next volume to which we turn is John Dewey's *Democracy and Education.* Dr. Dewey wrote this, perhaps his most significant book, almost exactly twenty-five years after Dr. Horne opened up this rich field with his *Philosophy of Education.* Dr. Dewey calls his work "An Introduction to the Philosophy of Education," and in it he sets forth his mature and deliberate conclusions based on the quarter century of revolutionary thought and practice out of which

has largely grown the so-called "new education." His emphasis is on education as a social function, as direction, as growth, as guided and enriched experience. His fundamental viewpoint is that "philosophy is at once an explicit formulation of various interests of life and a propounding of points of view and methods through which a better balance of interest may be effected." Education, then, "is the process through which the needed transformation may be accomplished and not remain a mere hypothesis as to what is desirable." We are thus to conceive education, in Dr. Dewey's famous definition, as "that reconstruction or reorganization of experience which adds to the meaning of experience, and which increases ability to direct the course of subsequent experience." Religion is admitted as one of life's experiences, but in the Dewey philosophy it deserves scant recognition except as it may issue in certain pragmatic moral values. Here is one of the most thought-provoking books produced by one of the most brilliant minds of the twentieth century. It has had profound influence throughout the educational world, and one simply cannot understand modern educational trends who does not know this book.

Thoroughly familiar with Dewey's philosophy of education, and with a mastery of literature and methods of religious education surpassing that of almost any man among us, Dr. George Albert Coe has produced the third book to which we turn—*What Is Christian Education?* Professor Coe first attacks what he calls "transmissive education," which, he charges, hands on our faults, but conceals them, and by concealment adds to their prestige. He deals sledge-hammer blows against the current notion of education "which ignores its social necessities and its identity with all human associations that affect conscious life, and which identifies it with imparting information about remote matters and the conveying of learning through verbal signs: the acquisition of literacy," as Dewey succinctly puts it. Professor Coe states the dilemma thus sharply: "Shall the pri-

mary purpose of Christian education be to hand down a religion, or create a new world?" Over against the conception of education as transmission Professor Coe sets the ideal of creativity, in the exercise of which "the Christian life would be pictured as a process in which, though loaded with our finiteness, we nevertheless participate with God in the gradual creation of a moral order, which is a society of persons actively bound together by good will." The whole of Christian education, he concludes, might almost be described as "experiments with the hypothesis of a Christ-like God." Reduced to method, "the art in Christian education must consist in inducing pupils to make experiments that, being real at the stage of the learner's experience, will show where the truth lies, and at the same time leave the personality free for further experimentation." The Bible is not ignored, nor depreciated, but "means more, not less, and there is new zest in the study of it." The secret of this is that "the personal within the Scriptures has been rescued from the old depersonalizing interpretation." The consequence is "a shift in the center of gravity of all our thinking about our religion toward its significance for personality and for the organization of persons in society." The last chapter of this elaborate discussion of the meaning and purpose of Christian education in the light of this philosophy, consists of a single sentence in answer to the question, What, then, is Christian Education? "It is the systematic, critical examination and reconstruction of relations between persons, guided by Jesus' assumption that persons are of infinite worth, and by the hypothesis of the existence of God, the great valuer of persons." Here is a book that interprets liberal Christianity in terms of modern education on the basis of a philosophy that is social and pragmatic but that still makes room for the Bible and the Christian gospel.

From Professor Coe's stimulating but radical philosophy of religious education let us turn to a mediating viewpoint as presented in Dr. W. C. Bower's *Character Through Crea-*

*tive Experience.* Professor Bower is less concerned for the social implication of education than for its significance for human character. To him the supreme value is personality, and the supreme purpose of education "initiation of the young into a creative personal and social experience." He points to two contrasted dangers—that of placing all responsibility for determining the content and procedure of the educative process upon adult society, and the other radical extreme of throwing all responsibility upon the learner and the learning group. "A far sounder approach to the problem of education" he concludes, "is to think of human life as a continuing process, moving from a past into an open, undetermined, and as yet uncreated future." Education, therefore, should find its setting "in the whole process of human experience as it moves creatively out of the long and meaningful past with its accumulated insights, achievements, and values into a future that holds untold possibilities that are as yet unrealized." It follows therefore that "the primary objective of character education is the development of a social, ethical, and spiritual type of personality, the techniques by which that end is to be achieved to be determined by the nature of personality, by the process by which it is developed, and by an understanding of the factors of control that are resident in those processes." He has little patience with a mechanistic psychology that would make of man merely a higher order of animal, leaving out the great human distinctive, personality.

"An education designed for human beings should base its technique upon these higher capacities of men for intelligent, effective, and purposive behavior rather than upon the mechanical reflexes of rats and mice." Materials and methods thus become subordinate to the high end of character building, and around this ideal the author gathers and reinterprets the technique of teaching and learning. Religion is to be thought of as "a quality of all experience," "a resource for character," "as revaluation of values," "as spiritualization of personality." The Bible is the most valu-

able of all source books of racial religious experience, its chief function being that of guidance in personality enriching experiences in the Christian way of life. Not much is said about Jesus, and theological problems are carefully avoided. The door is left open, however, for a conservative faith within this deeply personalistic philosophical structure. Both orthodox and liberal may find Professor Bower's viewpoint and technique reasonably acceptable, and can with almost equal success utilize his approach and methodology for their varied ends.

Almost simultaneously with Dr. Bower's book, there appeared Paul H. Vieth's *Objectives in Religious Education.* Dr. Vieth is superintendent of educational administration of the International Council of Religious Education. His contribution to the philosophy of religious education is avowedly practical. The author is concerned to bring together a series of objectives in religious education that are in line with a sound view of both religion and education that will be acceptable to those who believe that Christian education should be both distinctively Christian and genuinely educational.

Dr. Vieth begins by saying that the distinguishing criterion of religious education is that it has for its purpose "the making of religious persons and the fostering of religious living." He asserts that Professor Coe "does not draw a sharp distinction between religious education and education in general." The content of religious education, he insists, is religion itself. Religion he defines as "the total response of the individual to that which he holds to be of supreme worth, and leads to harmonious adjustment to his total environment." He agrees with Professor Weigle that "education becomes religious when it is conscious of the presence, power, and love of God as the ultimate condition and supreme motive of human life, which includes and integrates all lesser values and motives whose proximate end is some form of human welfare." In the sense in which Dr. Vieth uses the term "religious education," he intends it to be synonymous with the term "Christian education." He

finds himself in full agreement with the oft quoted definition of MacIntosh, "Christianity is the Christo-centric religion, a Christ-like attitude toward a Christ-like God for the sake of realizing Christ-like purposes in the individual life and in the world." On this theological background he defines religious education as "a process of growth in religious experience and life."

The following seven fundamental objectives are then set forth: (1) To foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship to him. (2) To lead growing persons into an understanding and appreciation of the personality, life, and teaching of Jesus Christ. (3) To foster in growing persons a progressive and continuous development of Christlike character. (4) To develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order embodying the ideal of the fatherhood of God and the brotherhood of man. (5) To lead growing persons to build a life philosophy on the basis of a Christian interpretation of life and the universe. (6) To develop in growing persons the ability and disposition to participate in the organized society of Christians—the church. (7) To effect in growing persons the assimilation of the best religious experience of the race, as effective guidance to present experience. It is easy to see that Dr. Vieth has gone a long way toward meeting the demand for a working philosophy for Christian religious education that keeps fairly close to the heart of the New Testament.

The most recent claimant for a place among the philosophies of religious education is Professor Wilfred Evans Powell's *Education for Life With God.* The author in the beginning declares that what is needed is not so much a formal definition of religious education as a descriptive account of the kind of education that can, with fullest justification, be called religious. He then passes in review and rejects as inadequate the conception of religious education as teaching a common religion, as identified with moral

training, as being essentially character building, and as being fundamentally social education. He contends that education, to be truly religious, must be God-centered. He complains that in almost all the current philosophies of religious education the approach has been from the human to the divine, rather than from the divine to the human. His viewpoint is, briefly, that religion must be conceived as an attitude toward the universe rather than an attitude toward society. This, in the Christian view, soon comes to conceive religion, at heart, as attitude toward God. It follows therefore that education becomes religious "whenever it contributes toward the development of the religious attitude . . and insofar as it helps the pupil toward a more adequate adjustment to God." This does not reduce itself to mysticism, for if religious education, seeking to develop religious persons, is to be adequate, "it must include along with its more general aims the purpose to make quite explicit the religious aspects of life, to stimulate a whole-hearted religious attitude, to enable the pupils to interpret life vividly in terms of the Divine will—in short, to help young and old toward such a conscious relationship to God that they will commit themselves to his purposes and strive to live in fellowship with him." Such a program of Christian religious education will focus the spotlight on God as he is revealed to human consciousness and in human experience through Jesus Christ. The purpose of the study of the men of the Bible will not be primarily that we may know more about these men, but through their consciousness of and experiences with God that we may know more about God and his purposes. We are not to study history for history's sake, but for the light that it throws on the nature and the will of God. Our primary concern is not to abstract from the scriptures a systematic theology, nor a social philosophy, nor a moral code, but to discover God, to learn more about his being and nature, to relate ourselves more vitally to him, and to become more vividly conscious of his presence in the world. He sums up the purpose of religious education, in this conception, in the following striking quotation:

"To make God central and not circumferential; to make him focal and not marginal, vital not casual, a living Presence and Power, not a dead, impressive name—this is the supreme aim of . . . religious education. The supreme aim is not to teach the Bible—that is a means to the end; nor to teach behavior—that is a fruit not a root; nor good citizenship, nor social service, though they follow as the day follows the sun. The supreme aim is to call God in from the frontiers, and to make him real, neighborly, available, usable, and indispensable."

If this is the true philosophy of Christian religious education, many changes in emphasis will follow. Much more attention will be given to the personality of the teacher, to activity rather than passivity, to response to the divine rather than to the merely human, to conduct based on spiritual motive rather than moral code, to vital relationship with God through Christ rather than committal to a way of life. In this philosophy worship will be elevated to a higher place than direct classroom instruction, and dynamic attitudes will be given greater worth than stored up knowledge. "If the words are understood in the light of the whole of our earlier discussion," Professor Powell concludes, "it may as truly be said of the function of religious education, as of the task of the evangelist, that, in the final analysis, it is simply this: to put a man in touch with the living God."

Here, then, is a good book with which to conclude this course of reading in the philosophy of education—a discussion that takes into account with scholarly grasp all that the educational philosophers in this field have offered for the past quarter century, and then comes back pretty nearly to the fundamental position of evangelical Christianity. The bibliography included in the volume will serve to locate other books dealing with modern religious education and its problems, from which the reader may map out a course of further reading on the nature of religion, the meaning of education, the relation of religion and education, and the meaning of religious education.

# Life Factors and Tendencies.

## The New Era In Christian Missions.

It is increasingly evident that the future historian of Christian Missions will mark the turning into a new era somewhere around the opening of the twentieth century. It is as yet too early to say what event will be named as the hinge on which the door will turn into the new era. It may well be, as with some of the previous periods, that no one event will be the distinguishing origin of a new epoch. Already it is possible to name a number world significant facts which together make up the factors of a new interpretation of the world-wide significance of the Christian Gospel; and which call for rethinking of the entire enterprise and revision of the methods for meeting the challenge of a new age in the history of the human race. Our present purpose does not call for any discussion of these hinge events.

We are here concerned with the fact that at the present time there is a distinct cleavage between two groups who are actively interested in the transmission and sharing of the Christian Gospel with those large sections of mankind who have thus far not been brought largely under the aegis of "The Christian Church."

This cleavage grows out of a radical difference in interpretations of the meaning and the task of Christianity in those parts of the world included under the term Christendom, and long designated as "the Christian countries." This difference consists in part in redistribution of emphases among the various elements which go to make up our Christian heritage, and to constitute our "Christianity." We may assume that our readers are familiar with this shifting of emphasis. There is, however, more than this. There is a considerable number of those who either frankly or silently have abandoned or surrendered the characteristic historic interpretation of the unique character and meaning of Jesus

Christ. These differences play large part in the current reaction within Christendom to the challenge of the non-Christian world to Christendom concerning its mission and method in this twentieth century. The challenge arises primarily in the facts of the world conditions to-day, rather than in the differences of interpretation within Christendom. The conditions within Christendom will play a much larger part, however, in determining the course of Christian Missions than will the world conditions which stimulate the new demand.

In America, more than in any other part of Christendom, the two forms of response to the world challenge are more clearly marked and more definitely in conflict than elsewhere. It is now twenty years since a "liberal" element began definitely to try to modify the Missionary Movement of the American churches. That effort has taken various forms through these twenty years. It is now becoming increasingly critical and antagonistic to "the orthodox view of missions." The first beginnings of what may well prove to be a distinct and separatist missionary undertaking have been made thus far by the proponents and exponents of this liberal plan who hope to win possession of the historic Missionary Movement, with its agencies, equipment, forces and achievements in the several non-Christian mission fields. They invite the established missionary agencies to accept their interpretation and their proposed implementing of the missionary spirit and passion. Thus far they have made very little progress along these lines. It is regrettable, to say the least, that some of the advocates of the new theories seem wholly willing to take advantage of the economic depression's weakening of the missionary resources to undermine the support which remains to these agencies, in the hope of reducing them to such straits as will make easier turning to methods proposed for "a new order of missions."

It is important in this situation for all who are interested to make careful study of the whole question. There has, indeed, already been much rethinking of the Missionary

Enterprise in all its aspects. It is out of this rethinking that the two inconsistent theories have developed. Advocates of the new order freely admit that their opponents have built up the vast enterprise along the lines of orthodox Christianity. It could not be otherwise. These advocates are quite convinced that to follow the old order would be to fail to meet the world's needs in the present day; and, at the same time, to be disloyal to the essential spirit and meaning of Christianity as a factor in the making of humanity. From their own standpoint it is on these grounds probably, that they would justify their course in undertaking to capture the existing missionary movement rather than setting about the creation of a movement of their own embodying their ideas and objectives. A study of Christian history would support the claim that there are other motives and reasons influencing their course—motives and reasons not explicitly brought into consciousness.

Those who have been and remain thus far responsible for the established missionary work are profoundly convinced that the vital, underlying principles which have guided and operated in modern missions are essential to any living Christianity; and are, therefore, equally essential to to the world's great need to-day and for the future. So far as these leaders are aware they are not motivated by pride of possession, by obstinacy of tradition, by any sectarian prejudices: they believe that the Christ of historic Christianity is alone equal to the terrific needs and the glorious destiny of the human race. The discussions of a generation, critical, comprehensive and searching, have broadened and clarified our views in many respects; but they have also clarified and deepened the conviction that in none other name than that of Jesus Christ is there salvation for the hurt of humanity, or hope for a worthy humanity. For increasing numbers this is not at all a contention for a dogma but the affirmation of a conviction; not partiality for a system but fidelity to a Gospel for all men. In such a situation they 'cannot give place by way of sub-

jection, no, not for an hour, in order that the freedom of the Gospel may be preserved' for the peoples of the earth, for whom this Gospel was created by the God and Father of our Lord and Saviour Jesus Christ, whom God sent forth out of his love "that the world might be saved through him."

We have reached the point from which clarity of thinking and frank dealing must make necessary the recognition that the Christian mission and the Humanistic mission are based on different interpretations of the causes of human need, of the relation of God to human history, of the place of Jesus Christ in history, and of the highest objective for humanity.

At the same time it will be a great pity, alike for Christianity and for the world, if these different interpretations shall result in failure of the Christian Missionary Movement to fit its principles into the present condition and problems of the world, and to adjust its methods to these changed conditions which the various impacts of Christendom on the non-Christian world have made world-wide in our day. The hopeful aspects of the new world conditions are in very large measure the product of Christian missions in the midst of the complicated and complex contacts which have played heavily on the world's life during the last three centuries. It has now become necessary to interpret the impartial love of the eternal God for all the sons of men in terms of the situation of the world in our own day. Jesus Christ will not be for us any less the historic Jesus; but he must be far more than in the past the cosmic Christ, the eternal Word of God. We must interpret in terms of human history, on this earth and in the human order, that key phrase which was ever on the lips of our Lord, "the Kingdom of God." God's part in it must not be conceived of as less, but as more, than in the past. Yet in this man must become more courageously and more completely the instrument and the agent of God in his Spirit of righteousness, justice and holiness within those who name the name of Christ.

In choosing between the two theories of Missions now competing for the allegiance of Christendom there ought to be no shallow thinking, no blind prejudice, no mere traditional loyalty, no contention. Those who believe that God was—and forever is—in Christ reconciling the world now himself must accept the responsibility of allowing this loving Christ to work in them the actualizing of this reconciliation. This course will require a large measure of reinterpretation of our New Testament—and equally of the Old Testament.

This reinterpretation will conserve the world-inclusive world-elemental meanings, but will expand them into elaboration and applications which the conditions of the past have hindered, but which the conditions of the present demand if we are actually to be controlled by these principles. God seems to be ready to make an epoch in the story of the entire human race, if, and in the measure that, Christian people and Christian churches are ready to permit God to use them in this epic undertaking.

---

**The Religious Digest.** By the Review Editor. The Review and Expositor wishes to acknowledge the receipt, as it welcomes the appearance of a new religious publication, **The Religious Digest.** This publication had its beginning in October, 1935, and is to be issued monthly from the Wm. B. Eerdmans Pub. Co., Grand Rapids, Mich. Dr. Bernard J. Mulder is the Editor, assisted by an able Editorial Council.

In form and plan the Religious Digest is on the order of the "Readers' Digest." The binding, size and general "get up" are much the same. In condensed form "The Religious Digest" will give each month the best articles from the religious periodicals both here and abroad. Judging from the issues received by The Review and Expositor, one would say that this new magazine is destined to fill a long felt need in the field of religious publication. Some twenty-

three longer articles and several shorter ones are both well selected and well edited.

The "Editorial Policy," stated in seven declarations, assure that the editors are thoroughly constructive in aim, Christian in conviction, missionary in purpose, and positive in approach and education. One anticipates an increasing circulation for this attractive, available magazine, and a growing service for it for the entire Christian world. It may be secured from the Publisher at $3.00 per year or 25 cents the copy. F. M. Powell

# Book Reviews

## I. BIBLICAL AND THEOLOGICAL

**God in These Times.** By Henry P. Van Dusen. Charles Scribners Sons, New York. 194 pages. Price $2.00.

In this book the author of "The Plain Man Seeks for God" carries his line of thinking a step further. While his earlier book was designed to guide the non-technical thinker in his quest for God, this second volume seeks to "define the place conceded to God in the life and thought of these times and to discover the influence He is actually exerting in men's affairs to-day" (quoted from the publisher's statement on the jacket). To all the readers of "The Plain Man Seeks for God" this volume needs no further recommendation than the statement that it was written by the same author. Dr. Van Dusen has demonstrated his qualifications as a Christian interpreter of the signs of the times. He thinks clearly and courageously. He expresses himself bluntly, but there is a charm, a winsomeness in his style, that enables him to win his reader over to a sympathetic consideration of his views. He is sincere and honest in his appraisal of other views, and all of us like that.

Chapter one deals with the Message and the Man of To-day. Here Dr. Van Dusen sets forth the spirit of our generation, or The Modern Mood. Chapter two deals with The Message of the Living God. Here the author is concerned with religion in the modern age. His premise is that "Men's working convictions tend to take their character from the color of the society in which they dwell." It is all too true that the religion of to-day is a typical and loyal child of the modern age. The key to the problem, according to the author, is abstraction. Employing this key in an effort to bring to light the errors and weaknesses of much modern

thinking he classifies three fatal abstractions: science and reality; society and God; and man and the cosmos. After a clear analysis he goes on to indicate the way of liberation from the fallacy of abstraction. This section is clear and suggestive, and yet it is in connection with it that the reviewer finds his chief criticism of the book arising. There is a tendency on the part of the author to reduce to a subordinate place the element of personal religion through Jesus Christ. On page forty he says, "For me personally and for some years past, the most convincing indications of the reality of God have come directly from the findings of science, and nowhere else." He is not deliberately leaving out of consideration the evidence in personal experience, rather is he weighing objective evidence for the existence of God, hence the criticism is not altogether fair to the book as a whole. In another section he speaks of the basis upon which men's certainty of God rests. "The imperturbable splendor and grandeur of the Universe; the imperious command of the highest; Beauty—the beauty of Nature without and that far more mysterious whisper of beauty within; the glory of a few human lives; the face of Jesus Christ; the tale of human history; supremely, the enveloping Presence which speaks personally to each man one by one—these and others are the extraordinarily varied strands woven into the fabric of a rich and worthy certainty." (Page 78f) Is Jesus Christ just one among many strands? No doubt such a question is hardly fair as a criticism of the author's personal view, but it is a question that the treatment in the book raises in the mind of the reader for whom Christ is the center of all things.

In the third chapter, The Message in Society's Crisis, the author has given us the best work of the book. Here he considers the Christian conviction concerning the way by which history develops, and the Christian program for immediate social action. He gathers these considerations up in the general question. How is God related to social processes? His answer to that question is the Christian logic of

history. This means that the ultimate outcome of history is within God's control; there is a moral determination of history; God's influence upon society must be discerned as judgment and as discipline; the Christian understanding of history declares the only way by which social ills can be soundly and permanently rectified. Not by force, either military or political, but by a moral and spiritual, a personal and social, application of Christ's way of life, must the new order of righteousness be established among men. This chapter alone is worth the price of the book.

In the concluding section the author gives his interpretation of the Christian critique of communism, and his statement of the danger of compromise. His analysis of communism from a Christian viewpoint is clear and convincing. We shall not win the day by a dogmatic denial of the claims of communism, but by a sympathetic and unprejudiced consideration of those claims in the light of the gospel of Christ and the true needs of men.

H. W. Tribble

**The Inspiration of the Bible.** By R. H. Malden, Dean of Wells. Oxford University Press, New York. 72 pages. $1.25.

The substance of this book was presented in the course of a series of lectures in Wells Cathedral during Lent 1935. The author's purpose is expressed in the following portion of the Preface: "It is to be feared that some church-goers still take the unintelligent, unimaginative, unhistorical view of the Bible which its American adherents have labelled *fundamentalist*. It is certain that a large section of the public, especially that part of it which does not go to church, believes that fundamentalism is synonymous with orthodox Christianity, and that if the clergy at least are not all fundamentalists they ought to be; and would be if they were more honest. If these lectures do something to dispel such notions they will have served a useful purpose. If they are of help to any devout souls who are genuinely perplexed

as to how the Bible is to be regarded, I could desire nothing better."

If any one should be seriously disposed to quarrel with the Dean regarding his rather pointed dismissal of the fundamentalist positions as unintelligent, unimaginative, and unhistorical,—an estimate which hardly squares with the positions of a considerable number of so-called fundamentalists who are intelligent, imaginative and historical—he would still agree that one of the crying needs of the present approach to the Scriptures is to search their spiritual treasures under the white light of all that scientific research and consecrated scholarship can give. There can be no divine approval of ignorance whether of modernist or fundamentalist; God's plan of redemption and the historical processes by which it was accomplished and is yet to be applied may be partly known. The acceptance of the record of that revelation is the vital part of the knowing process. Diligent research and earnest study are prerequisites for any discernment of the record of Salvation under the Holy Spirit.

Our author would subscribe to these principles. He is fair and plain in his statements and desires greatly not to be overburdened with technicalities for the sake of the average reader. Far from satisfactory, however, is his story of the Hebrews and his rather free handling of the historical narratives of Israel. One is inclined to feel that the recent light on the Biblical developments that comes from Garstang at Hazor and Jericho, from the Serobit El-Khadim inscriptions, from Schaeffer's work at Ras Shamra, and from other outstanding developments has not been allowed to illumine Israel's history as it must do in the future. Indeed, we are now in possession of a considerable body of information that will enable us to reconstruct an outline of Israel's history quite unlike that of the advanced critics of only a few years ago. On the other hand the author's chapter on the prophetic philosophy of history is very helpful and extremely suggestive. Finally, there are two sections

given to discussion of some of the stories or episodes in the Old Testament which appear to be a source of considerable perplexity to many people. These chapters will be read with varying interest and helpfulness. The author is never dull, but alert and vigorous in thought and phraseology. The book should prove helpful to reflective students.

J. McKee Adams

**To Teach Evangelical Christianity.** By Theodore Heckel. Zondervan Publishing House, Grand Rapids, Mich. 1935. 121 pages.

This translation represents a German viewpoint which has grown out of the so-called "crisis theology" of which Karl Barth and Emil Brunner are outstanding exponents. The title indicates more a question and a challenge than an aggression or declaration. The author frankly questions the so-called "new pedagogy," charging that it tends to sterility and barrenness in religious education. He is a staunch Lutheran, with something of Luther's bluntness and courage, and with much of Luther's devotion to the Bible as the simple Word of God, and to the transmission of its contents as the chief aim of religious education. The author states his case thus strongly: "Christian education adopts a foreign and unnatural pedagogy; pedagogy becomes essentially secular and unevangelical. Pedagogy loses itself in realism, religious instruction becomes estranged to theistic reality." He believes that much could be gained by a return to catechetical instruction relieved of its old stiffness and formality and vitalized by the newer approach on the basis of understanding of the child's varying levels of capacity and need. His viewpoint is summed up in the three points which follow, which are worthy of serious consideration on the part of those who insist on "an experience curriculum" in which pupils are permitted to do pretty much what they please and in which the contents of the Bible is subordinated to "life situations": "1. The values for which the school stands determine the totality of education and

the validity of method. 2. These values must meet two requirements. In the first place they must link together the roots of the whole of education. Secondly, they must confront instruction and education with the question of truth. There is with truth the power so to effect teaching and education that will lead into the experience of personal decision for that which is real and dependable. 3. These requirements are not met by a concept or an abstract theory. Neither are they met by the romantic-aesthetic conception for life rhythm, by a cultural ethics, or by humanism. The making a partial phenomena (such as race, state, German nationality) the absolute fails also, because these are either abstractions of the concrete or a particularizing of the abstract. On the contrary Christian education does meet the requirement, because the Gospel of Jesus Christ presents at once the judgment and the conquest over all realism and idealism."

G. S. Dobbins

**The Evidences For Immortality.** By Dr. Harry Rimmer. Wm. B. Eerdmans Publishing Co. 114 pages. 1935. $1.00.

There have been so many books written on Immortality, and the ground has been so thoroughly covered from every angle, that I was not the least bit enthusiastic about reading this brief treatise. But the first page or two completely dispelled my indifference and soon I was reading with increasing avidity. It was not the philosophical or theological argument that intrigued my mind, but the freshness and frankness of style and the adept use of analogies and parables. Dr. Rimmer knows the general realm of science sufficiently well to draw upon scientific data and employ the terminology of science with ease. What he says is suggestively illuminating rather than logically convincing, though I do not mean to imply that his book is weak in logic, it simply is not in that realm.

Preachers will find this a very valuable book on two scores. The illustrative material will prove to be a timely

help in the preparation of sermons on immortality. And it is the type of book that one likes to put in the hands of distressed and perplexed lay friends. Men and women unaccustomed to the language of theology or metaphysics will derive practical help from reading it.

H. W. Tribble

**Fragments of An Unknown Gospel and Other Early Christian Papyri.** Edited by H. Idris Bell, Keeper of the MSS. in the British Museum, and T. C. Skeat, Assistant Keeper in the Department of MSS. Published by the Trustees. Oxford University Press, London and New York. 1935. Pp. i—vi, + 63 + 4 Plates. $2.00.

This volume contains portions of an unknown Gospel, Fragments of a Gospel Commentary (?), II Chronicles 24:17-27, and a Leaf from a Liturgical Book, with critical notes and discussions of points of interest.

The last three items, although of considerable interest, do not command as much attention as the first, portions of an Unknown Gospel. Not since the publication of the Sayings of Jesus (from Oxyrhynchus) has a Christian papyrus appeared which raises so many interesting problems of Gospel sources as these portions of an Unknown Gospel. It is dated in the middle of the second century. The editors write: "Even in its date the present papyrus possesses a peculiar importance, for it is unquestionably the earliest specifically Christian manuscript yet discovered in Egypt." There are 87 lines with about four or five words to the line. The last 17 lines are badly mutilated.

There are parallels to the canonical Gospels, but they are not a re-writing or a copying of incidents recorded in the Four Gospels. The possible parallels to Mark are Mark 1:40-42; 7:6-7; to Matthew, Matt. 8:2-3; 15:7-9; 22:16; to Luke Luke 4:30; 5:12-13; 6:46; 17:14, 19; and to John, John 5:39, 45; 3:2; 7:30, 44; 8:59; 9:29; 10:25, 31, 39.

This papyrus is not a collection of sayings nor a series of excerpts. It is a real narrative. The editors hold that

the synoptic Gospels are not the sources of this papyrus, and that this papyrus is not one of the sources of the synoptic Gospels. The parallels to John's Gospel and the verbal agreement are so close that the editors say: "Of these phenomena there appear to be only three reasonable explanations. (1) The writer was directly using John and picking isolated sentences from various contexts, which, with great skill and some small changes of working, he fitted into a continuous narrative, a narrative which on this hypothesis can claim no real authority. (2) John used this (Unknown Gospel) as one of the sources on which he based his own Gospel. (3) John and the writer of this papyrus were drawing, in different degrees, on a common source." The editors are inclined to hold tentatively to the third explanation.

The editors have done an excellent piece of work in this volume. W. Hersey Davis

**The Church of Christ and the Problems of the Day.** By Karl Heim, D.D., Ph.D. Charles Scribner's Sons, New York. 1935. 172 pages. Price $1.75.

To those who heard Dr. Heim deliver his lectures in this country last spring this volume is more than welcome. It contains the James Sprunt lectures delivered at Union Theological Seminary, Richmond, Va. Dr. Heim used the same material in his lectures given at the Presbyterian Seminary, in Louisville, Ky., and in other schools in America. He has not sacrificed any of the charm of the spoken messages in putting them in book form. All who heard him were drawn to him by the winsomeness of his simple faith and his ability to treat in a popular vein the results of his scholarly research and appraisal.

There are seven lectures, each complete in itself, and yet all seven forming a definite and unified study of the place of the church of Christ in facing the problems of the present day. His first lecture deals with Rationalization: Its Power

and Limits, and the title of the last is "I Am the Resurrection and the Life." In between are messages dealing with "The German Faith," "Sin and Atonement," "Christ and His Church," and "The Power of Prayer." His analysis and appraisal of the new German Faith is worth the price of the book. One of his colleagues at the University of Tübingen, Hauer, has come to be regarded as a leading theologian of this new religion in Germany. Hence Dr. Heim is in the position of being able to interpret this movement from personal contact and knowledge as well as from thorough study of the literature produced by its proponents. He follows his discussion of this new faith with a statement concerning the lesson that Christians of to-day may well learn from Martin Luther. It is in this connection that he shows his spiritual kinship with the Barthian theology, although it would not be correct to classify him as a Barthian.

His statement concerning the reality of sin and the atonement rings true throughout, as does his treatment of the church in the present order, and of the place and power of prayer. Throughout his book Dr. Heim stimulates the reader. He is probably the greatest theologian in Germany to-day, and for that reason as well as for the intrinsic value of his utterances, this book should have a wide reading here in our country. H. W. Tribble

**The Ras Shamra Tablets.** By J. W. Jack, M.A., D.D. T. and T. Clark, Edinburgh, or Scribners, New York. 54 pages. $1.25.

The monograph under review is the first in a proposed series of Old Testament studies published by the Society of Old Testament Study. The promotors of this series of investigations have felt for some time that there is a serious gap in British literature dealing with the Old Testament, and that the recent recovery of important material bearing on this particular subject should be made available for students of the Bible. It is clear that the society's conviction has been deepened and the movement accelerated by the

astounding discoveries at Ras Shamra (on the Syrian coast opposite the Island of Cyprus) during the past few years. In all quarters there is the general feeling that the excavations begun at this place by M. Claude Schaeffer and Georges Chenet in 1929, and subsequently followed in a most thorough manner, are profoundly significant for Old Testament study with the probability that they will produce revolutionary changes in erstwhile critical opinion regarding the languages, historical conditions, mythological concepts, ritual and religious beliefs of the peoples who inhabited the Syrian littoral during the period of 2000—1400 B. C. Indeed, the special bearing of these tablets on the literary capacities and attainments of ancient peoples links up not only with the very early composition of some of the Biblical narratives, but also provides a connecting link between the Epigraphic remains of the 8th, 9th, and 10th centuries B. C., and the earlier inscriptions at Serabit el-Khadim now dated about 1800 B. C. "In whatever way we regard the matter, whether we think of Semitic linguistics, mythology, ancient ritual, Old Testament history, or textual criticism, the discovery of these ancient archives constitutes a real revelation, not only of the literary activity (a real Renaissance) which was going on in Palestine a few centuries before the Israelite Monarchy, but of the bearing of all this on the religion and history of the Old Testament."

We congratulate the Society on this notable step and, particularly, on securing Dr. Jack to make the first contribution in the light of the Shamra letters. In this monograph he adds to his fine prestige as a competent scholar and sane interpreter already made secure by his brilliant work in *The Date of the Exodus* and *Samaria in Ahab's Time.* Students of the Old Testament who are keeping abreast of archaeological investigations and who are alert to the significance or implications of the several discoveries have been looking to Ras Shamra with keenest interest. While early translations and appraisals of the tablets have been made by Virolleand Dhorme, Friedrich, and others,

the present work is of special interest to English students and will be heartily welcomed. One will find here not only a critical appraisal of the tablets in their bearing on various problems of Biblical study, but the following helpful features. List of texts already published, the Cuneiform alphabet of Ras Shamra, a fragment of cuneiform writing, and a map of the Ancient East cir. 1500—1200 B. C. There are also other features which make the work most useful.

J. McKee Adams

**Studies in Romans.** By B. H. Carroll, D.D., LL.D. The Sunday School Board of the S. B. C., Nashville. 1935.

This volume is an adaptation of Dr. B. H. Carroll's work on Romans, published some years ago. Dr. Carroll was a strong personality with decided convictions and a great leader and preacher.

The work of condensation and adaptations for the purpose of the Sunday School Board has been well done.

W. Hersey Davis

**A Portrait of Peter.** By J. Alexander Findley, Lecturer in Greek Testament, University of Manchester. The Abingdon Press. New York, 1935. Pp. 214. $1.25.

One hardly knows how to classify this book. It has autobiographical material and aspects. It is an appraisal, an appreciation of the character of Peter. Yet it is an interpretation of the author's experiences in view of Peter's experiences, and an interpretation of Peter's experiences in the light of the author's experiences.

The author does not hold that Peter was "a warm-hearted and impulsive young man, who blurted out whatever came into his mind without weighing his words or caring very much about their consequences," but that he was a thoughtful young man and "he is not only the rock

on which the church was first built; he is the rock on which it is still being built." "He is also a type of the kind of man who has kept the church alive for nineteen centuries."

The reviewer thinks that the author has forced his interpretation of many passages, and believes that the impossible accounts of the author can be reconciled. Thus we cannot agree with the statement (p. 20): "We cannot accept the statement of the fourth Evangelist that Andrew said to Simon, 'We have found the Messiah'; unless we are prepared to throw over the unanimous testimony of the other three Gospels, that Peter only discovered the Messiahship of Jesus later."

The book is valuable as a corrective. It is interesting and well written. The author shows remarkable insight into the personality of Peter. And it is suggestive.

W. Hersey Davis

**The New Chain Reference Bible.** By Frank C. Thompson. B. B. Kirkbride Bible Co., Indianapolis.

The new third improved edition of the chain reference Bible is now available. The author has spared no pains to give to earnest students every available help in the study of the Bible. Each book, each chapter, each verse is analyzed and explained. A complete biographical analysis causes the characters to stand out. The topical analysis treats the practical and spiritual topics in a clear and forceful way. The synthetic method presents a condensed view of the principal teachings of the Bible on a great variety of subjects. One of the most helpful features is the pictoral illustration which adds vividness and clarity. It is good in every department. Surely no careful student of the Word need look farther for the complete one volume help. Bible study will be fascinating and helpful under the guidance of Dr. Thompson.

Kyle M. Yates

**The New Age of Christianity.** By Charles Thomas Carpenter. The Meador Publishing Co. 168 pages. 1935. $1.50.

Here is another book dealing with the eschatological future of Christianity. It is written by a devout follower of Swedenborg. The following statements lifted from their context are typical. "The internal sense of the Word was not revealed to the disciples themselves. What the coming of the Lord signified was not known to them nor to the church, prior to Swedenborg, through whom the Lord first began to effect His second coming." "There is nothing more evident than that the internal sense of the twenty-fourth chapter of Matthew was not revealed in the least until the time of Swedenborg." To those whose delight is to deal in theories of dispensations this book may have some value. H. W. TRIBBLE

## II. EDUCATION AND HISTORY

**Ventures in Dramatics.** By Hulda Niebuhr. Published by Charles Scribner's Sons, New York. 1935. 221 pages. Price $1.75.

It is interesting to note the wealth of material that is being made available for those who believe that the dramatic method offers one of the most fruitful opportunities for vital religious education. The author believes that the best type of dramatics for genuinely religious educational purposes is not the ready-made play, but the dramatization by the children themselves of some great event or story, or the life of some attractive character, the preparation and production of which have resulted from creative activity. The introduction to the book sets forth the author's idea of "creative dramatics," and explains that the contents of the book consist principally of materials which were actually produced, under supervision and direction to be sure, by groups of ten to fifteen year old church school pupils.

The plays and programs reported were prepared to be presented before an audience, so that two purposes were uppermost—the training of the children who presented them, and the pleasure and instruction of the audience who witnessed them. The author frankly tells of dangers and difficulties, but points out that these give occasion for character-building experiences that would not be possible in the ordinary class-teacher procedure. The reader is tempted to believe that almost any intelligent and enthusiastic worker with boys and girls could take the ideas presented in this book and work them out effectively as a supplementary program in both Sunday-school and B. Y. P. U.

Among the titles of the nineteen dramatic projects special mention should be made of "David and His Three Mighty Men," "Thanksgiving in Our Day," "The Parable of the Talents," "Building the Temple," "William Tyndale," "He is Risen—The Easter Story," "Brother Man—A commencement program." Workers with Juniors and Intermediates will find this book rich in suggestiveness.

G. S. Dobbins

**Normative Psychology of Religion.** By Henry Nelson Wieman and Regina Westcott-Wieman. Published by Thomas Y. Crowell Company, New York. 1935. 564 pages.

Those acquainted with Professor Wieman and his brilliant wife have awaited with eager anticipation the book on which they have been jointly at work for the past several years. The volume, which runs more than five hundred and fifty pages, combines Dr. Wieman's philosophical viewpoint with Mrs. Wieman's wide and varied experience as a practical consulting psychologist. It may almost be called a philosophy of psychology with practical applications. Seventeen of the twenty-six chapters were contributed by Mrs. Wieman, and constitute the technically psychological treatment. Dr. Wieman has contributed his characteristic philosophy of concept of supreme values, of faith and belief, of

prayer, of sin and forgiveness, of mystical experience, of social reconstruction, and of personality and its integration. These chapters are woven into the four main parts of the volume—"Orientation in Religious Living," "Psychological Functions in Religious Living," "Religious Growth," and "Problems in Religious Living."

The title, *Normative Psychology of Religion,* grows out of the contention that the elaborate and diversified descriptive materials which have been furnished by investigators in this field demand "norms" by which to select and evaluate the vast array of religious practices, methods and experiences that are described. "Valid norms," it is insisted, "cannot be fabricated out of speculations concerning the nature and function of religion. They must be brought to light through a study of the religious behavior in which they are implicit." Accordingly a functional approach has been made to religion, its meaning and value, in the effort "to state what is better and what is worse, what tends toward excellence and what toward evil in religion."

One is amazed at the confidence with which the authors set up these "norms" in almost endless array. Questions that have been subjects of debate through the centuries are disposed of with a confidence and nonchalance that would almost seem to have back of them an old-fashioned "Thus saith the Lord." This is not to say that the detailed analyses, with their consequent distinctions of valid and invalid, better and worse, are superficially arrived at and of little worth. Few books have yet appeared in this field in which there is so much of practical value, and even where there is violent disagreement with the author there must be recognition of the stimulating quality of their conclusions. There is a positive note throughout, and a reverent attitude toward religion as a whole and Christianity in particular. Of course the theological viewpoint is frankly liberal, but there is no belittling of orthodoxy nor strained efforts at championship of a liberal theology.

This significant book is not for the uncritical mind, but for mature students who are sufficiently mature and ac-

quainted with the general fields of the philosophy of religion and the psychology of religion to distinguish between established principle and inferences that should be challenged. While its permanent value as a textbook may be doubted, its stimulating quality cannot be questioned.

G. S. Dobbins

**Character Education.** By Harry C. McKown. Published by McGraw-Hill Book Company, Inc. New York. 1935. 471 pages. Price $3.00.

The difficulties of religious education in the public schools have been discovered to be practically insurmountable, and leaders of thought in this field have turned from week-day education to "character education." This book is the most comprehensive treatment which has yet appeared dealing with the theory and practice of education for character in the American public schools. The author has carefully avoided reference to religious education, but proposes a background of educational, psychological and sociological principles on the basis of which public administrators and teachers may carry forward a program that will produce the type of character demanded for successful living and efficient citizenship. The book is primarily practical, and deals with the subject largely from the standpoint of techniques available for school teachers and supervisors who accept their responsibility for the development of character in their pupils as well as for their physical and intellectual welfare.

The religious teacher will be greatly interested in the author's treatment of "Basic Conceptions of Character," "Character and Modern Life," "The Objectives of Character Education," and "Recent Trends in Character Education." The author points with some distress to the inability of the church of to-day to hold its young people. He feels that this is largely due to the fact that scientifically minded young people have discovered that much which has gone

under the name of religion has little value for actual life, and that faith in the supernatural has broken down. The failure of the church in the field of character education places heavier responsibility upon the schools, Mr. McKown argues, and he feels that the school, in turn, must make up for the church's failure through a program of character education that is scientifically based. Over against the old, and to him largely outworn religious objectives, he states the main objectives of character education to be (1) to develop an intelligent respect for the conventions of society, (2) to develop an increasing ability to discern causes and to relate effects, (3) to develop a recognition and acceptance of one's responsible membership in society and an increasing success and satisfaction in discharging that membership effectively, (4) the harmonious development, adjustment, and inspiration of one's personality, (5) the development of desirable traits of character. The remainder of the book outlines the materials and procedures necessary for the achievement of these objectives. The students of Christian education will be deeply concerned to see the direction which the character education movement is taking in our public schools. This volume is characteristic and revealing.

G. S. Dobbins

**Doran's Ministers' Manual for 1936.** Compiled and edited by Dr. G. B. F. Hallock. Harper and Bros. 638 pages. Price $2.00.

This is the eleventh annual volume of this *Original* manual for Preachers, and, as usual, new features are in abundance. The most valuable new feature, one believes, is the addition of suggestions as to the best books, on great subjects and seasons and topics, along with the names and addresses of the greatest denominational (and other) publishing houses.

To those who have used the book before it is enough simply to say that the 1936 volume is off the press. To those who have not had it before, one would say, get the 1936

issue, by all means; for in *pages* of description and review one could not give a fair and adequate notion of what a treasure and the thesaurus this manual is. The quotable poetry and fresh illustrations—pages and pages of both—are worth many times the price of the book. One who has reviewed every one of the eleven issues, is constrained to pay special tribute to the fifty-two "Midweek message: Church night or Fellowship meeting" which have greatly contributed to one's devotional life through the years. One doesn't preach from it but one preaches better and with more joy because of it.

F. M. Powell

**Peloubet's Select Notes.** By Wilbur M. Smith. W. A. Wilde Co. Boston, Mass. 411 pages.

The famous lesson help founded by Dr. Francis N. Peloubet has appeared in its sixty-second edition. Those who have used the work in the past will welcome this new volume and those who are looking for an attractive, suggestive, comprehensive treatment of the Sunday School lessons will do well to try it. Dr. Smith seeks to give a clear interpretation of each verse of the text, a practical application, quotations and illustrations from the best literature on the subject, a topical plan for each lesson, and thought-provoking questions for class discussion.

Kyle M. Yates

**Tarbell's Teachers' Guide to the International Sunday School Lessons for 1936.** By Martha Tarbell, Ph.D., Litt.D. Fleming H. Revell Co. 432 pages. Price $2.00.

If this were the *first* instead of *thirty-first* annual volume, it would still be a signal achievement by the distinguished author; but year after year to produce an increasingly interesting, helpful, suggestive challenging, yet sympathetic guide for the year's Sunday-school lessons is

the unbroken record of Dr. Martha Tarbell; and the 1936 guide keeps the record straight by being the best—thus far.

The general plan—of many sided approach and treatment—is maintained with improvement, adoptions and adaptations all the way through. Always up to date in pedagogical methods, apt illustrations, maps and pictures, yet there is never missing the earnest note of the real student of the Scripture, and the unmistakable desire to "get over" that message to the pupil of every class from the Intermediate up. On "controverted" passages, leading viewpoints that differ are cited. There is neither compromise nor dogmatism, but actual teaching throughout. One does not always agree with the presentation, but one rarely finds misleading statements except in quotations—and these generally as illustrations on one side of the argument. One considers his 1936 guide a rare treasure and rich possession.

F. M. Powell

**Boy Days and Boy Ways.** By Frank H. Cheley. Published by the Judson Press, Chicago. 1935. 185 pages. Price $1.00.

Here is a book for leaders of teen-age boys—and for the boys themselves—that is full of "real stuff." It makes one fall in love again with boys, and envy those who have the privilege of associating with and guiding boys as they go "over Fool's Hill." The stories are not of the sweetened water, milk and cider variety, but reflect the real life of real boys in situations that brought out the best and the worst in them. The reader watches these boys in experiences that changed their attitudes, their conduct, and their character. The pastor will find his "talks to boys" greatly enriched by such stories as "The Boys Who Cracked the Knot," "The Boy with the Chip on His Shoulder," "The Boy Who Couldn't Carry His Own Pack," "The Boy Who Was Too Fresh," "The Boy Who was Yellew," "The Aroma of Friendship," and "The Boy Who Was Hungry."

G. S. Dobbins

### III. MISSIONARY AND APOLOGETIC

**I Discover the Orient.** By Fletcher S. Brockman. New York. 1935. Harper and Brothers. 206 pp. $2.00.

This work is described on the cover as "The autobiography of a mind that for twenty-five years sought to interpret religion in the Far East." Here also it is announced that the book answers such questions as "Are the religions of the Far East friends of Christianity, or enemies?" Do non-Christian religions have moral and spiritual values which should be conserved?" "Do they have elements of truth lacking in Christianity?" "Will the ultimate religion of the world be Christian, or a synthesis of several religions?" In all fairness the reader should be told that if he should take up this book expecting to find specific answers to these questions, or any extensive discussions of them, he is doomed to disappointment. He will find here the biographical story of a man that has to face all these questions, more or less, through a most interesting, important and successful missionary career. Thus one will get an approach to, or toward, these questions and a certain amount of material that can be used profitably in studying the questions.

I have known Brockman since the days when he was a traveling secretary of the Student Volunteer Movement, for seven years, before he went out to China for service with the Y. M. C. A. I cannot help being a little surprised at the naive and provincial ideas with which he says he set about his missionary work. I admire the sanity, the moral earnestness, the openmindedness and the generally successful solution with which he met and dealt with his problems as they arose. In the New Testament the careful student sees Peter, Barnabas and Paul learning to interpret their religion and expanding, clarifying and rationalizing their experience by meeting the problems of missionary work and seeing how the Spirit of God did his work through them

and beyond them in situations that they had not previously met. I have long seen that one cannot truly understand his religion except in its contacts with new situations. That is preeminently true of Christianity.

The questions which the publishers list as being answered in this work, but which are not answered here as I have said, are questions on which the immediate future of missionary policies and work are to turn. We are facing a situation in which there is a determined effort to capture and change the historic missionary enterprise, or else to weaken and destroy it. Much of the writing that is appearing on this to-day is theoretical and prejudiced, based on limited knowledge and naïve notions, with too much subjectivity. Here one has the record of experience and earnest personal reaction to the experience; material that can be profitably used. Dr. Brockman has labored through the exciting period of China's comprehensive revolution, beginning two years before the Boxer Uprising and coming right down to our own day. He has been associated in work, in conference and prayer with some of the most important missionaries, national Christians and statesmen of these fateful years. All this is reflected in his own story in these pages.

I think he has carried through all the changes that essential Christian experience and theology which he got the beginnings and confirmation of in his fine Georgia Methodist home. Yet he has seen that experience tried in contacts with God's dealings with men under far different situations and with far different backgrounds and cultures from his own.

In one place I would suggest that his terminology and phraseology probably do not represent his actual thought and deliberate conclusions. It is where he suggests, in two figures, that in the outcome of religion for the Chinese, the foundation and the stock will be the Confucian culture and ethics upon which the Christian superstructure will be built, or into which the Christian gospel will be grafted. I

feel sure that the mere calling of attention to this language will suggest to the author, as to many other readers of my review, that the figures are misleading, and suggest a relation other than that which the facts exhibit, and which successful use of Chinese culture and religion call for. Paul is not more prejudiced but more profound and more careful in his use of the same figures of building on the foundation, and grafting on the stock of God's purposes of grace in the history of redemption.

Here is a very valuable book of source material for studying the important question of missionary science; and a very valuable work for a missionary candidate. Withal the human interest element runs from first page to last, and involves many men in whom the reader will be interested.

W. O. CARVER

**China's Problems and Their Solution.** By Wang Ching-Wei, President of the Executive Yuan and Officiating Minister of Foreign Affairs, National Government of China. China United Press, Shanghai, 1934. XXII and 199 pp. $2.50. (Mex. 4.50).

Further described this is "a study of the political, economic, and social problems now confronting China, and the manner of their solution, by one of the most active leaders of the Chinese Revolution, the head of the Government of the Day." It is "No. 2" of a "China To-day" series, edited by T'ang Leang-Li. "No. 1" dealt with "Suppressing Communist-Banditry in China." Nos. 3 and 4, already in press when No. 2 was published discuss "Reconstruction in China" and "The Puppet State of Manchukuo." Some readers will recall that one of Japan's June demands in China was the withdrawal and suppression of this No. 4. Other volumes for the series are announced as "in preparation." As a whole they constitute what the responsible authorities (or those seeking to be responsible and authoritative) wish their own people and the world to understand as the facts, the hopes, the ideas and the plans of revolutionary China.

"No. 2" is published in Chinese, French, German and Dutch, as well as English.

Here is a remarkably clear, almost naively frank, and rounded official statement of the essential features of China's present problems and of the lines which the executive administration propose to follow for the solution of these problems. In directness and persuasiveness the discussions remind an American strongly of President Roosevelt's "fireside chats" with his "fellow citizens." Indeed they may well serve him as models. They go even beyond the American President in facing unflinchingly the full tale of difficulties and obstacles in the way of carrying revolution through to effective and honorable, peaceful and prosperous statehood in the modern world. If one sympathizes with a Roosevelt or a MacDonald he is appalled by the tasks and their complications facing Wang Ching-Wei, Chiang Kai-Shib and their "comrades." One might compare Wang and his tasks with Hitler and Mussolini with theirs but for the feeling that the spirit and temper and projections of the Chinese entitle him to exemption from any such comparison. The realistic facing of weaknesses of his own people and their position, the courage, the idealism, the irrepressible faith, the unfailing patience which combine in this man cause the reader to marvel and admire.

The cornerstone of the policy here expounded is "unification through reconstruction." This is reiterated, expounded, put in relation to each and all the problems, from local lawlessness and distress all the way to the greatest international problems. It is frankly recognized that even a defensive war with Japan is not to be undertaken. Protest and every available non-resistance self-defense, but no war. All this is a new type of statesmanship and diplomacy. That it is the counsel of necessity makes it none the less wise and it will be worth watching. It really sounds more Christian than any state deliverances one can find, but for the element of desperation. The ideals for the nation are human and humane, putting essential values in first place.

The solutions are so simple as to seem almost absent until one reflects that all solutions of complicated problems are simple in the sense of being based on a few fundamental, elemental principles. There is, consequently a good deal of repetition and reiteration, one or two instances of inconsistency. It is a supremely interesting document.

W. O. Carver

**Modern Trends in World-religions.** Edited by A. Eustace Haydon. Chicago. The University of Chicago Press. 1934. 255 pages.

That all the living religions are today undergoing changes of extensive and significant character is beyond question. Just how rapid, how extensive, and how radical the changes are, and what the ultimate result is likely to be are questions open to difference of opinion and depending upon subjective interpretation for an answer.

Some answers are given and abundant materials for the reader to formulate his own interpretation are afforded in this most recent product of the Haskell Foundation. It is the result of a round-table conference held at the University of Chicago during the summer of 1933. Papers by sixteen different authors are included, with more than one article by some of the writers. Six world-religions are considered: Hinduism, Buddhism, Confucianism, Judaism, Islam, and Christianity. Each of these is analyzed from four standpoints: (1) its relation to modern scientific thinking; (2) its function in modern social-economic problems; (3) its reaction to inter-cultural contacts; and (4) its precent-day task.

It is interesting to compare this book with another volume of almost identical title which appeared in 1933: *Modern Tendencies in World Religions,* by Charles S. Braden. In that study, one writer surveyed the field from an objective point of view, seeking out and calling attention to changes taking place. In our present volume many writers, most of whom are actual adherents of the religion about

which they write, view the changes rather from within and with a more sympathetic attitude. The result is that the impression as to the amount and the radical nature of the change is somewhat less as one reads this book than the impression given by Doctor Braden's volume. The actual truth probably lies somewhere between the two.

The writers in this volume take the liberal position, regarding religion as primarily a social, ethical force. Doubtless many readers will feel that the representatives of the Christian religion have left much to be desired in their treatments. Nevertheless, the book is of real value to the man who would keep abreast of the times.

H. C. Goerner

**Latin American Backgrounds.** By Winifred Hulbert, Friendship Press, New York. 1935. 200 pages. $1.00, Cloth 60 cents.

This work is exactly described in its brief title. It has been prepared after exhaustive study of the best authors and descriptive writings. The author has undertaken to cover a wide field after a chapter dealing with "The Earliest Americans," "Centuries of Ancient Cultures," and "Parallels of History East and West;" and a second chapter giving the historical outline of "The Spanish Colonial Empire;" several chapters give the outstanding facts and features, especially political, historic and economic features of the various Latin American countries. There follows a chapter outlining the chief "Currents of Life and Action" in Latin America as a whole, and in the interrelations of the various countries and their relations to the rest of the world. Two chapters, under the heading of the "Living Christ" give a broad view concerning the evangelical movement in all Latin America.

For a work undertaking so much this is very satisfactory. The accounts of evangelical missions are by no means limited to the last two chapters, although this might have been a better method of handling this phase of the subject.

I do not know of any book in which so much information can be gotten that would be essential for one who desired to be prepared for intelligent approach to these Latin America countries. The information is largely accurate, with some minor slips. A brilliant 10 by 12 inch map adds to the value of the book. W. O. CARVER

**The Niger Vision.** By R. S. Roseberry, Chairman of the French West Africa Field of the Christian and Missionary Alliance. Christian Publications, Inc., Harrisburg, Pennsylvania, 1934. 254 pages.

This is a detailed story of missionary experience under the Alliance. It is even more than that. It begins with an account of modern exploration of the Nigerian section of Africa, depicting the experiences of hardship, success and triumph in this undertaking. Next there is an account of the vision of Dr. Simpson, founder of the Christian and Missionary Alliance, which is developed in three chapters telling of the missionary pioneering under which the vision was developed. Next, four chapters give the early history of the Nigerian Mission, under the general heading, "Following the Vision." "Unfolding the Vision" serves as a general title for thirteen chapters giving descriptive and historical details of the development of missionary work with various tribes in several areas; and presenting some of the difficulties and especially some of the personal trophies won in the course of the work. Part V gives a discussion of "Missionary Methods" by telling the story at considerable length of a native worker, which is followed by brief chapters explaining "The Secret of Success," and summarily outlining "The Present Outlook."

While the work does not manifest marked literary skill, and occasionally grows a little tedious, it is on the whole a splendid story of this important Mission; and is filled with human interest, thrilling experiences and challenging situations. The record of "answered prayer," and numerous special providences sustains the sense of the Divine pres-

ence and fellowship in this work. Numerous illustrations help to visualize the narratives. A good outline map enables the reader to locate the numerous stations maintained and the journeys described by merely looking at the inside cover pages. W. O. CARVER

**They Came Seeking.** By Coe Hayne, Author of By-Paths to Forgotten Folks, Race Grit, Red Men on the Big Horn, and Vanguard of the Caravans. Philadelphia. 1935. The Judson Press. 144 pp. $1.00.

Dr. Hayne has long been a worker, a student and an enthusiast of Home Missions and an admiring historian of the heroic in the makers of the American West. He is a popular and informing writer. This work is called in a sub-title, "Adventures in Christian Action in America" and has been edited by the Department of Missionary Education of the Baptist Board of Education. As a study book it covers the various fields of activity of the American Baptist Home Mission Society, with a large biographical element. Besides the various groups challenging interest within the United States, three chapters deal with Cuba, one with Mexico, one with Haiti. W. O. CARVER

**The Modern Flood Theory of Geology.** By George McCready Price, M.A., Walla Walla College, College Place, Washington. New York, 1935, Fleming H. Revell Co. 118 pp. $1.25.

Professor Price has made it his major life work to uphold, defend and establish the literal world-wide flood, as reported in Genesis. He has used all available geological facts and has combated the scientifically accepted theories of geology. He is as happy now as a man can be who has engaged in polemics for more than thirty years, because he thinks his contention now established for all but the wilfully blind and stubbornly illogical and unscientific. Thus:

"To those who have stood loyally by the primal orthodoxy of Christianity regarding the Flood and a literal Creation, it should now be a matter of satisfaction that the scientific answer to evolutionism has at last been found, and that the Flood theory is now in a position of such scientific reasonableness that it enables all to accept the early chapters of the Holy Scriptures at their full face value, just as the Christan Church used to believe them.

"The present volume is purposely made very brief, so as to present the Flood theory in a more concise form than that presented by my other works on this suject."

W. O. Carver

**Two Centuries of Student Christian Movements: Their Origin and Intercollegiate Life.** By Charles P. Shedd, Ph.D., Associate Professor of Christian Methods, Yale University Divinity School, New York. 1934. Association Press. 466 pp. $3.00.

Beginning as a University student with a Master of Arts thesis on The History of the North American Student Y. M. C. A., Professor Shedd has maintained, and more or less pursued, this interest until a few years ago he "began making discoveries of record books of old student religious societies, student diaries, and manuscript letters which showed that Christian Student Societies had a very vigorous local and intercollegiate life long before any of the new-existing organizations came into being." How fascinating this was! It led on to exhaustive studies which "this book summarizes." "It pictures the origin and growth of the Christian Societies in colonial colleges," and pursues this through all stages from 1700 to the present day. It is not a chronicle, but a true history attempting "to discover those qualities of the Christian Student Societies' experience which seem most enduring and for that reason may have significance for the future." The aim has been to discover and liven the soul of the corporate-intercollegiate life and influence of Christian organization.

Here then is a great and fascinating field, attractively charted and helpfully interpreted so that its rich values may be appropriated by the immeasurably important student leadership of our own day.

It is most fortunate that a publication foundation has made a volume like this available for about half the price one would expect on examining it. W. O. CARVER

**Witnessing At Home and Around the World. A Study of Southern Baptist Missions for 1935.** Sunday School Board, Southern Baptist Convention, Nashville, Tennessee. 116 pages.

Rev. J. E. Lambdin, Secretary and Editor of the Baptist Training Union Department of the Sunday School Board, is responsible for the issuance of this study book. It deals with the work of the two mission boards of the Southern Baptist Convention. It is essentially the reports of these Boards to the Southern Baptist Convention in 1935. It is the second year of this undertaking and is an improvement over the first effort. Secretary Lawrence and the Mission Study Editor, Mrs. Una Roberts Lawrence, edited the Home Board report for this purpose; and Miss Inabelle Coleman, of the Foreign Mission Board, prepared the five chapters out of the Report of her Board. Thus we have ten studies. With each study there is a carefully prepared Outline, and also a page of Suggestions for Handling the Material. This is one of the best methods of keeping our information up to date concerning the missionary work of the Convention.

W. O. CARVER

**Sharing With Neighbor America.** By W. C. Taylor. Foreign Mission Board, Richmond, Virginia, 1935. 140 pages. $1.00, paper 60c.

No Southern Baptist could be better fitted to prepare this study book than Dr. Taylor. He has spent years in effective service in Southern Baptist missions in Brazil. He

has now been appointed as the Foreign Mission Board's Representative for all its Latin American work. Dr. Taylor has been a student all his life, and has been interested in all South American problems. He was asked to prepare this study book with only a few weeks' notice. He hesitated but accepted the urgent task.

The plan of the Education Committee called for five chapters. These present A New Era; The Neighbor America; Religions in These Baptized Lands; Pioneering Men and Movements: Expansion and Promise. With each chapter there is a complete, clear-cut "Outline." A "Teacher's Guide occupies twenty pages, after the text, and is remarkably well done. A "Reading List" carries almost half a hundred titles, besides definite citation of articles in the National Geographic Magazine through a period of years. An extensive glossary and guide to pronunciation of Brazilian-Portuguese words and South American Spanish words is included. Photographs of some missionary founders and leaders, and of churches and school buildings add to the interest. There is a good outline map of South America. Here is an unusually good brief study book.

W. O. Carver

**World Fellowship:** Addresses and Messages by leading spokesmen of all Faiths, Races and Countries. Edited by Charles Frederick Weller, General Executive World Fellowship of Faiths. Liveright Publishing Corporation, New York. 1935. 1004 pp. $3.00.

This vast volume, at such moderate price, is filled with addresses, speeches, letters, writings of what with little exaggeration is called representations. All creeds, climes and cultures, said here to be "united to seek for Spiritual Solution for Mankind's Present Problems." The material is arranged in sixteen chapters in sections. What principle guided the arrangement is not evident. An elaborate index, together with a good table of contents will guide the inves-

tigator in finding what he may wish in the encyclopedic work.

Most of the papers, but by no means all, represent addresses at the protracted meetings organized under "The Fellowship of the Faiths" in connection with the Chicago World's Fair in 1933. Of course each speaker was allowed to present his own views, advocate his own theories, interpret his own experience, express his own convictions. The organizer and director of the Fellowship and Editor of this volume undertook difficult tasks and is justly proud of his success and of the permanent value it yields.

W. O. Carver

**Over The Mexican Border.** By Mildred Hewitt, with Background Material by Loring Thomas. 138 pages. **Around A Mexican Patio.** By Ethel L. Smither. 120 pages. New York. 1935. Friendship Press. Each $1.00, paper 75c.

These are both "units of study" of Mexico, the first for juniors, the second for primary children. They constitute also volumes in an extensive library for various grades of study of other peoples and other lands, issuing from this Friendship Press. They are done with ability and skill, and are prepared with the leader and teacher in mind. In the case of the primaries the book is of course for the teacher's use, and any one with a knack for children and a love of them can make this the basis of successful work. The juniors would themselves be able to use the book designated for them, along the leader of the group who is in the foreground of the author's preparation.

In both cases there are references to further material and notes indicating sources, as also valuable lists of books for further study. Glossaries give both the pronunciation and the English equivalents of the rather numerous Spanish terms employed in the text. W. O. Carver

## IV. SOCIAL AND PRACTICAL

**God the Worshipful.** By Bertrand R. Brasnett. Published by Longmans, Green and Co., New York. 1935. 215 pages.

This treatise represents an original and stimulating approach to the origin, the meaning, the value, and the forms of worship. The opening sentence arrests attention: "The horrible first discovered the worshipful." Man, as he emerges from the brutal to the human, is pictured as coming into the first dim consciousness of something or someone other and greater than himself that arouses in him some strange emotion or sensation hitherto unknown. "Repulsive in his habits, horrid in his appearance, only very slightly removed from the animal and the bestial, yet the apeman had discovered the worshipful, and another step had been taken in the long slow journey that was to separate man from all the beasts of the field."

With this as the beginning point, the author then undertakes to trace the successive levels on which men continued to make their discovery of the worshipful—as the living God, the powerful God, the mysterious God, the good God, the rational God, the holy God. The plane on which God made his highest and fullest revelation was in Jesus Christ, whom the author unhesitatingly accepts as God-man, and to whom he accords the right of worship. The best chapter in the book is that which discusses the incarnation. In Jesus Christ, Son of God and Son of man, is found a perfect and completely satisfying object of worship, through whom man comes into fellowship with God the Father. The author with striking clarity and beauty of expression shows how Jesus Christ is the answer psychologically as well as intellectually to man's deepest need for a God whom he can both love and worship, who is transcendently great enough to be adored and at the same time so humanly approachable that he may be loved and served. Here is a

fine sentence typical of the literary style and reverent insight of the author: "In the Jesus of history, who was the Logos incarnate as perfect Man, there was a human nature that was organized to be the perfect instrument of a spirit of love. The mental and moral constitution of Jesus, his psychological make-up, never failed to respond perfectly to the demands of the spirit of love that was the flaming center of his life."

The closing chapter deals with "Man the Worshipper." Man is so made that he must worship, and Jesus Christ is the perfect counterpart of man in his need of an object of worship. "The whole Christian theme of salvation has for its aim the drawing man into this perfect circle of Divine love. The world was made, Christ lived and died, the Holy Spirit came, in order that the Divine love, which in the eternal order passes eternally from God to God and back again to God, might also in the temporal order have passage through the souls of men. The aim of the Christian is to increase the love in his life. If we are growing in love, we know we are not failing; our lives are a success if they are more full of love than they were; for us the art of living is the practice of loving . . God, being love, is a great giver; they who ask him for love never ask him in vain; the gift awaits them before they ask it." The tragedy of human life is that men turn away from this gift of God's love in Christ, and fail through worship to learn life's best secret. Life's high challenge is to receive in its fulness the infinite love of God, and to render back in worship all the love that God has given. "When man so lives, his life is perfect, and he has fulfilled his destiny as a created being." In perfect worship is found the meaning of eternal life, though such perfection of communion with God must be reserved for eternity. This vital worship man began dimly and crudely in the dawn of his humanity, and has progressed slowly but surely toward the goal of the divine purpose. This goal will be reached when, finally, in love he has adored, utterly, completely, holding nothing back;

"and the divine love which has filled his life with worship takes him forever as its own, and though for a season he still walks amidst things temporal, he is eternally a worshipper in the presence of the Worshipful."

G. S. Dobbins

**The Renewing Gospel.** By Walter Russell Bowie. Scribners. Price $2.00.

"We do not need a new gospel, though there be plenty of propagandists for this and that who think so; what we do need is an understanding of how endlessly an old gospel can reveal its new significance for us. The meaning of God as expressed in Christ ought forever to be blossoming into surer beliefs and a more sensitive expression of them, into a clearer conception of what would constitute a Christian life for individuals and for society and into stronger effort to achieve that life." Upon these convictions Dr. Bowie bases his Lyman Beecher Lectures on Preaching (1935), which are found in this volume.

There is throughout the brilliant discussion an insistence that preachers ought to be intent upon discovering for himself and restating for others the richness of Christian truth in its bearing upon our age-old and yet modern need. "What hungry souls want is bread, the home-made bread which has been baked in the oven of the convictions of a man's own soul." Some of the subjects which the preacher must be constanly exploring are suggested in the chapters on "Some Blazes on the Theological Trail," "The Jesus That Was and That Is," "Can We Trust in the God of Jesus," "Human Nature and the Spirit of Christ," and "Christian Ideals Confronting a Recalcitrant World." In these chapters the author of course has given an account of his own explorations and conclusions. Everyone who reads will find much to stir his heart and lead his thought to higher reaches of understanding. Many will be unable to follow to Dr. Bowie's conclusions in some of the most crucial areas, particularly

in the chapter on Jesus. Even so, it is worth one's while to see the point of view and to feel the challenge to honest and laborious and thorough study of these questions in the light of modern thought and life. The entire discussion is restrained and earnest and refined in tone and spirit, without the pride of superior understanding too often found in books that differ.

One feels with the author, after having read the entire book, that "notwithstanding much that will always be mystery, notwithstanding that from our world the darkness does not always smoothly pass away, those men of the Christian pulpits who would be God's explorers can turn their faces toward the great adventure and go forward unafraid."

J. B. WEATHERSPOON

**For Better Not for Worse. A Manual of Christian Matrimony.** By Dr. Walter A. Maier. Concordia Publishing House, St. Louis. 1935. 504 pages. Price $2.00.

This is a large, vigorous volume, dealing in a sympathetic Christian manner with the great subject of marriage. The author's interest is more largely in that great host of young people who are either "just married," or contemplating this important step, and especially, in that large group who have immature or false notions about marriage.

For years Dr. Maier, still a young man, has been editor of the "Walther League Messenger"—the Lutheran young people's religious magazine, as well as Prof. of Old Testament Interpretation in the Concordia Seminary—his Theological Alma Mater. He majored in Semitics in taking his doctors degree, (Ph.D.) at Harvard. He is also a great preacher, in pulpit and over the radio, and is widely sought as evangelist, lecturer, etc., and especially for gatherings of young people.

The high ideals of a cultured Christian home, out of which the author came, and which he has established for himself, are largely responsible for the general spirit of this

book. His interest in young people, first of his own great denomination and then to them all, has created for him what would be a tremendous burden to any one with less sympathy, ability and conviction, in seeking to answer the flood of questions, requests, doubts, fears and hopes about marriage—especially marriage from the Bible and Christian viewpoint. Hence, while there is much of the nature of a "Symposium," yet the book is more of a manual, as the subtitle indicates.

The Book is divided into "Seven Parts," and "Thirty-seven chapters." Part I. The Code of Christian Marriage Ethics—Three chapters. Part II. Pathways to Purity—Four chapters. Part III. The Offensive Against Christian Morality—Nine chapters. Part. IV. Criteria of Happy Choice—Seven chapters. Part V. Courtship, Engagement and Marriage—Three chapters. Part VI. Twin Menaces to Wedded Happiness—Two chapters—Birth Control and Divorce. Part VII. Elements of Wedded Happiness—Nine chapters.

The very nature of the discussion carries with it the danger of tediousness and of repetition. The unsympathetic will often refuse to read further under the plea that the book is too dogmatic at times. The historical parts are excellent and reveal long, careful research. Most quotations are "located" so that they can be verified, but a few startling ones are made—e. g., a "former president of a—school," and "a pastor of——church, etc."—that cannot be checked upon.

Perhaps too much attention is paid to certain purveyors of "slimy slush" who parade under the cloak of "scholarship" or in a "setting of science;" for it is extremely difficult not to display contempt when truth meets with false opinion; and then it is too easy just to denounce. Many institutions of learning, with their superficial faculties, as well as many false cults and demagogues, would not long survive without the "free advertising" they receive by being mentioned at all by the decent and scholarly.

This is the best book of the kind that one knows. It will be welcomed and attacked—but one believes, it will

be read. The general spirit and teaching of the book are excellent; the menaces to the home, and to everything else Christian and sacred, are set forth with clarity and vigor. A book with such importance and such a vital message should be made a little more popularly, available. One believes that the "second edition," which is sure to come, will serve even better and wider by eliminating the "errata," repetition, and any suggestions of strained rhetoric or over statement.

F. M. Powell

**The Collapse of Cotton Tenancy.** By Charles S. Johnson, Edwin R. Embree, and W. W. Alexander. University of North Carolina Press. Price $1.00.

Conditions brought to the attention of the public in the government's effort to help the farmer have precipitated lively discussions of the plight of the tenant population of the cotton-growing South. This little book is a brief report of a commission which for the past two years has made an intensive study of the situation. The sponsors of the Commission have this to say: "While we assume no responsibility for the detailed statements in the report, we believe that every conscientious study of the situation should be earnestly considered by the American people so that they may arouse themselves to destroy the evils of this system. Regardless of political leanings, all intelligent and humane citizens unite in wishing to see tenancy transformed into independence. A better distribution of farm ownership will mean a better balanced agriculture with more attention to nourishing food crops for the farmers' own use and less to purely commercial products. Greatly enlarged opportunity for hundreds of thousands of present dependent tenants to own their farms is a move toward social justice and toward individual independence in the best American tradition."

One finds in brief scope a description of the system of tenancy and credit, an examination of the outlook for cotton production and marketing, the results of the effort of the

government to help, and practical suggestions concerning the way out. The authors are reliable men and what they say is worthy of the consideration of all who desire materials for an intelligent and just attitude in respect to this problem.

J. B. WEATHERSPOON

**The Hebrew Heritage.** By Charles W. Harris. The Abingdon Press, New York. 370 pages. $2.50 net.

One is attracted to this volume in search of the true cultural background and the environment which affected the Hebrews throughout their early history. It is always fascinating to study cultural and spiritual origins. Surely we must give careful consideration to the external factors which contributed to the rise and growth of the Hebrews. Dr. Harris dicusses the religion of the nomad. Semitic origins, the Sumerians, early Egyptian culture and religion and then weaves into the discussion enough of the history of Egypt and Palestine to let us see something of the setting for the building of God's state. His treatment of Israel's racial and cultural heritages is well presented. The chapter on Megiddo gives in popular style the picture of that ancient city as a traveler may see it to-day.

His treatment of the prophets of Israel shows keen insight into the social and economic background and for that the reader will be grateful even if he must go elsewhere for more accurate exegesis. The discussion of Zoroaster and the influence of Zoroastrianism upon Israel is worth a great deal. He spends much time and effort in developing the idea of the Greek religion. It is important that we understand the Hellenic period in its relationship to the Hellenistic age which followed. He has done his work well; while we would change the development and the emphasis in places we are grateful to the learned author for his help in understanding the background.

KYLE M. YATES

**China's First Preacher—Liang A' Fa, 1789-1855.** By George Hunter McNeur. Kwang Hsuen Publishing House, Oxford University Press, China Agency, 140 Peking Road, Shanghai. 1934. 123 pp. $1.00 (?).

The visitor to Lingnam University stands reverently before the modest memorial to China's first evangelist, in the center of the fine campus and its noble buildings. Unless he is an extraordinarily well-informed visitor he will never suspect that he is pausing before the memorial of a great personality, a heroic soul, a masterful winner of souls for Christ out of China's heathenism.

This volume records the chief facts in the life of this pioneer and allows you to see the temper of his spirit and mind in numerous quotations from the journals in which Liang recorded his experiences, his longings, his limitations, his successes, his hopes. It forms a notable chapter in Christianity's beginnings in China. It will also be wholesome for such as would walk the Christian way and win souls anywhere. W. O. Carver

**More Than Money.** By John D. Freeman. Published by the Sunday School Board of the Southern Baptist Convention, Nashville. 1935. 153 pages.

This excellent text book is written for the use of members of the Senior Baptist Young People's Union in their study of stewardship. Its author is Executive Secretary of the Tennessee Baptist Convention. Dr. Freeman has given long and thoughtful study to the doctrine of Christian stewardship, both in its statement and its application, and has in the eight brief chapters of this volume made clear and attractive the implications of that great word of Paul, which he takes as the text of the book, "Ye are not your own; for ye are bought with a price." The study of this book will open up new worlds of Christian experience and Christian service to multudes of young people who perhaps

have thought of their stewardship in superficial terms, and who will find in this discussion practical guidance for devoted Christian living that goes far beyond the giving of money—even the giving of the tithe. Just such a book as this has long been needed, and will doubtless fill a large place in the thought of our young people as they grapple with the practical questions as to how they shall invest their lives for Christ.

G. S. Dobbins

**After All It's Up To You.** By Frank H. Cheley. W. A. Wilde Co., Boston,. 251 pages. $1.50 net.

Dr. Cheley gives us in this volume a series of intimate talks on leadership designed for camp-fire discussions. He treats the following subjects: "The art of leadership," "Babies that never grow up," "Understanding ourselves," "The larger health," "Some of the personality factors of leadership," "Our friendships," "Round pegs in round holes," "Character pays and pays," "Five tests of Character." He really gives some excellent suggestions that can well be used in planning talks with youngsters in this new day.

Kyle M. Yates

## V. MISCELLANEOUS

**South African Adventures.** By Alice Curtis Desmond. The Macmillan Co. New York. $2.50.

A gay travelogue by an experienced traveller, who knows how to find and to share the most in her journeyings from place to place. With her husband she went from New York down the coast, through the Canal, on to Peru; thence her experiences included a trip across Lake Titicaca of school-geography memory, Bolivia, the mines of tin, silver, borax, copper and nitrate which contribute so greatly to the wealth of Bolivia and Chile; Sanitago, where the full charm of Chilean character and custom was savored; then the once terrifying and still thrilling pass across the Andes to Argentina, to try the feel of the endless Pampas and the sense of push and striving characteristic of this coming commercial people; Uruguay, "small but oh so nice!"; dips into many-sided Brazil at Sao Paolo and out to a coffee plantation, and a brief "tourist-look" at glamorous Rio de Janeiro: such is the outline of the trip which gave us this book. But the tale does not end then without an unpremeditated stop-off at Venezuela and an entertaining and highly characteristic encounter with a "mysterious stranger."

This book has all the charm of good conversation with a highly intelligent person. The author casts an interested and discerning eye upon many aspects of the lands she visits: history, climate, commercial interests; social life, national and international; folk tales; Indians of the different countries, their similarities and differences; tourist types. She and her husband made friends of all whom they encountered: tourists, guides, travelling salesmen, hotel keepers, diplomatic representatives, native and foreign wine owners, tycoons, or what have you—with highly entertaining and informative results. Upon all these—people

and scenes—the author comments with great frankness and informality, which leaves the reader with no feeling of having made any sort of study, but with a wealth of new and definite information about the countries and people of our neighbor continent, particularly those of the west coast.

A casual reader may be inclined to dub Mrs. Desmond as rather a superficial observer, yet a somewhat surprising insight into conditions will be the result of reading her account; and an intelligent Chilean has pronounced the section dealing with his land to be accurate. In no sense a "mission study book"—(one of the conditions into which Mrs. Desmond did not examine was the religious state of the people, Catholic or Protestant)—the volume has been used most happily to inject color and life into a study class on South America, and with the further result that several members of the class demanded it for reading. For enjoyment, a fresh point of view, and new and definite knowledge and appreciation of our neighbors to the south, the book is to be recommended. RUTH CARVER GARDNER

**Lupita, A Story of Mexico in Revolution.** By Alberto Rembao, New York. 1935. Friendship Press. 180 pages. $1.00, paper, 60c.

Here is another offering toward the understanding of Mexico by the fellow Americans in our United States. Dr. J. A. Mackay, one of the most competent of all students of Latin America in this generation, introduces this story with a note strongly praising the work as a portrayal of the Revolution and of "the chief forces that are bidding for the soul of Mexico" in this revolutionary period. "The value of this picture is greatly enhanced by the fact that the author himself is a distinguished son of Mexico and a child of the Revolution. His characters have all been drawn from real life; they are people he has known personally." "The book draws aside the veil from the spiritual pilgrimage of a great Mexican who has thrown in his own lot with those

who believe that the Gospel of Jesus Christ alone can save his country."

The heorine of the story is represented as passing through complicated, and for the reader illuminating, experiences from blind Catholicism into Communism, to which she devoted her aristocratic heritage and spirit and her fortune as well. Against this background one of the characters, ready himself to give his last cent for the cause of the evangelical Gospel, cites the example of Jesus Christ, his Lord, then adds: "Also I have another example. I saw a mere girl, Lupita Hurtado de Mendoza, give all her fortune for her cause in New York, and that cause was communism. Shall we spend less for a greater cause, even the cause of our Lord?" To this another replied, with optimistic hope of "better times ahead," that "money is secondary." "A dozen men and women * * * are enough to turn the world upside down if only we keep on believing and working, if only we hold fast the torch and keep it on high for God and His Christ." Apart from the purpose of the book it has genuine literary merit. W. O. CARVER

**Maimonides. A Biography.** By Solomon Zeitlin, Ph.D. Bloch Publishing Co., New York. 1935. 234 pages. Price $2.00.

Miamonides was the greatest Jewish rabbi since the first century of the Christian era. His influence upon Jewish and Christian thinking far transcends that of any other Jewish rabbi in all these eighteen centuries. Hence the importance of such a biography as this book. It is strange indeed that there should not have been a satisfactory biography of the great Rambam (as he is known among the Jews) in English before. Dr. Zeitlin has done a scholarly piece of work, and has put it in language that is both attractive and easy to follow.

Maimonides was born in Spain in 1135. Hence he was destined to a life of persecution and great hardship be-

cause of the double opposition to the Jews of the Mohammedans and the Christians. He was driven from place to place by the necessity of preserving his life in the face of the definite threat that he must embrace Islam or die. Dr. Zeitlin contends that he did not at any time embrace the faith of Mohammed, and yet the influence of Mohammedanism on his thinking is unmistakable. From Spain to Morocco, to Palestine, to Cairo, he moved, driven by the necessity of escape from circumstances that he could not alter, and by the urge of a consuming desire to render a scholarly service to Israel in interpreting her sacred literature. It is because of the blending of deep-rooted Jewish beliefs and Mohammedan principles in protest against Christian doctrines, that we as Christians are most interested in the study of his life and work. Every student interested in modern Jewish theological backgrounds will prize the work that Dr. Zeitlin has done in this very valuable book.

H. W. Tribble

**The Face of God.** By G. Stanley Russell.

**Finding God in a New World.** By William Adams Brown. Harper and Brothers. Price $1.00 each.

These two volumes of sermons, the thirty-eighth and thirty-ninth in "Harpers' Monthly Pulpit," are as appetizing and satisfying as the first of that great series.

Dr. Russell of Toronto upholds the tradition of Scottish preaching and writes with insight, skill and beauty of expression. If one might select out of so excellent a collection a few of special merit, there are the sermons on "Born Again," "The Face of God," "The Spiritualizing of Nationalism" and "The Stand of the Loving Heart."

Dr. William Adams Brown is not only a theologian but a great preacher. In this volume the minister will observe how doctrine is brought into life. We are upon the edge of

a new era of doctrinal preaching, when men must deal with questions of truth and faith with a thoroughness which has not characterized all the preaching of the recent past. This volume will be helpful in its suggestiveness, with such subjects as "Finding God in a New World," "Can We Still Believe in God Our Father?" "What Jesus Means to Me," and "The Church Bought with Blood." One is appreciative also of the prayers that close the sermons.

J. B. WEATHERSPOON

**Philosophical and Biblical Reflections on World Peace.** By John Bovenkirk. **The Great Battle and the Glorious Victory.** By M. Borduin. Zondervan Publishing House, Grand Rapids, Mich.

Here are two pamphlets that may be of interest to some. The first is a piece of confused thinking about the struggle for peace in the world. The author seemes to favor the way of war to accomplish peace. He is able to make such statements as, "Christ is the greatest Warrior that has ever been here upon earth."

The second is a study of the question of the millennium and the final battle for righteousness upon the earth. The author seeks to examine and compare pre-millennialism and A-millennialism. H. W. TRIBBLE

**John White of Mashonaland.** By C. F. Andrews. New York: Harper and Brothers. 1935. 205 pages. Price $1.50.

In this new book C. F. Andrews changes the scene of his literary activity from India to South Africa. One who has identified Andrews with India for long because of his books about Gandhi and Sadhu Sundar Singh picks up this volume with a question in his mind. But as he goes through the pages the question is answered: "Yes, this amazingly cosmopolitan Andrews has succeeded in catching the spirit

of South Africa almost as well as that of India, and he is a worthy biographer of this intrepid missionary."

John White was an English Wesleyan missionary to South Africa, his eventful career ending in 1933. At a time when ruthless commercial interests sought to exploit and destroy the native tribesmen, this dauntless soldier of Christ stood up as the champion of the black brothers whom he loved. He is forever identified with the Mashona people into whose lives he entered with so much sympathy and understanding.

Andrews tells the story with charming simplicity. This is a worthy addition to the field of missionary biography.

H. C. GOERNER

**My Conception of the Gospel Ministry.** By L. R. Scarborough. Sunday School Board of S. B. C. Price $1.00.

In sixteen brief chapters Dr. Scarborough gives his many-sided view of the preacher's life and work. Many will find in these sympathetic and encouraging messages a new inspiration to make the most of their ministry.

J. B. WEATHERSPOON

**A Desert Journal: Letters From Central Asia.** By Evangeline French, Mildred Cable, Francisca French. London. 1934. Constable & Co. 261 pages, 7/6 ($2.00).

The ladies who wrote these letters, under this captivating title, were on a long and difficult tour to their field of operations in connection with the China Inland Mission in Central Asia. After finding it impossible to make the overland journey eastward, they went through India and China, and thus across country to their destination. The book is of distinct value for its missionary information. It is equally charming and even fascinating in its artistic descriptive

qualities of all the aspects, experiences and observations of travel through such regions. The somewhat specialized ideas of Christianity and missionary work, so often found in China Inland Mission workers, are here combined with a skill in realistic writing, a sense of humor and a true heroism that is triumphant.

A series of splendidly executed photographic illustrations and a large map add greatly to the interest of the reading. W. O. CARVER

**What God Hath Joined Together.** By William Cooke Boone. The Broadman Press. Price $1.00.

This series of sermons on courtship, marriage and the home is of a very high order. One notes with increasing happiness the growing policy among ministers of preaching at least once a year a course of sermons on these subjects. Dr. Boone's book will be found full of thoughtful guidance for young people, and in the hands of preachers will provide many helpful suggestions and illustrations. The volume is a fine addition to the Sunday School Board's "Broadman Sermons." J. B. WEATHERSPOON

**Best Modern Illustrations.** By Dr. G. B. F. Hallock. Harper and Bros. 1935. 413 pages. Price $3.00.

This is really a one volume Library, a "distinctively subject-cyclopeadia." The illustrations are all in alphabetical or dictionary order so that the reader can avail himself readily on any subject—and almost every subject is treated. Dr. Hallock has combed the fields of Religion, Literature, and the Arts and Sciences to produce this unique volume. Not only has he provided illustrations for almost every pulpit and platform need, but the majority of the illustrations are in themselves suggestions, sometimes to the extent of a

topic for sermon or discussion. Then there are two *Indexes.* There is the *use* index which "aims to bring together and enable the user easily to find all illustrations on a common theme or applicable to a given subject or occasion." There is also a comprehensive *Topical Index* with "aid-giving and suggestive cross references."

Some "twenty-five hundred vital topics and their phases have been given illustrative treatment" in this single volume. There is a wealth of information, suggestion, and inspiration on every page. Dr. Hallock has "out-done himself" in this volume, and in a type of work in which he has been peerless for a generation.

F. M. POWELL

**The Christ of Anglo-Israel.** By W. W. Waller. Meador Publishing Company, Boston, Massachusetts. 1935. 313 pp. $2.00.

Receipt of this is acknowledged. It presents an individual variation of the Anglo-Israel nation, which advocates Anglo-American superiority and imperialism on the basis of divine election and purpose.

W. O. CARVER

**Songs from the Slums.** Poems by Toyohiko Kagawa: Interpretation by Lois J. Erickson: Introduction by Sherwood Eddy: Illustrations by Julian Brazelton, Cokesbury Press, Nashville, Tenn. 1935. 96 pp. $1.00.

How can a man so multifoldly busy with life's problems of human tragedy find time or spirit for poetry? Yet, how can any man truly and effectively lay hold on life's tragedies redemptively unless and until he see the materials of poetry in the souls, the sufferings, the ineradicable values and hopes in the souls of human beings under all conditions? No characterization of Jesus is truer than that which calls him the Poet.

Kagawa has revealed his own soul, his deepest inspiration, his fullest consecration, his success of spiritual power nowhere quite so fully and truly as in these poems, for such as can read them. To read them is to face the testing of a judgment and if justified to go out to life in a renewed spirit.

W. O. CARVER

**Making the World Christian.** By P. E. Burroughs, Arthur J. Brown, John D. Freeman. Nashville, Tenn., Broadman Press. 1935. 333 pp. 75 cents.

This volume is one of the "Combinations of Sunday School Training Course for Library and College Uses" now being issued by the Baptist Sunday School Board. It includes Dr. Burroughs' two volumes, "How to Win to Christ," and "The Grace of Giving" and Dr. Freeman's volume, "Into All the World" which is adapted from Brown's "Foreign Missions."

The arrangement is convenient, practical and provides the volumes at a remarkable small price.

W. O. CARVER

**Forerunners of a New Age.** By Basil Mathews. Published by the International Missionary Council and the Foreign Missions Conference of North America, 419 Fourth Ave., New York. 1934. 90 pp. Paper 50 cents.

This is "An Interpretative Report of a Conference at the Training of the Ministry of the Younger Churches. Held at Newark, New Jersey, St. Andrew's-tide, 1934." It attempts to produce the main flow of discussion in a conference that may well prove epoch-making, not in what it did but in what it initiates."

The conference undertook to think into the questions involved in providing for the churches arising in missionary

lands a leadership of ministers, laymen and women who will be equal to finding "more excellent ways" of making effective "the Eternal Word in a changing world." It is an indispensable study for those whose duty it is to guide a Christianity already world-wide and rapidly seeking to become comprehensive of all areas and aspects of the life of men.

W. O. CARVER

---

**BOOKS RECEIVED**

**The Gist of the Lesson, 1936.** By R. A. Torrey. Fleming H. Revell. 156 pages. Price 35 cents. The usual keen analysis of the International Sunday School lessons in neatly bound, notebook size, clearly printed volume. Thirty-seventh year.

**Points for Emphasis: 1936.** By Hight C. Moore. Baptist Sunday School Board, Nashville. Nineteenth annual, "vest pocket commentary" on the International Sunday School Lessons. It is surely "pointed with point." 189 pages. Price 35 cents.

**Trails.** By William H. Bruce. Broadman Press. 1936. Nashville. 172 pages. Price $1.00. A brand new book by a new author that every live boy—and girl too—will want to read. The author has made many of the "Trails" he describes, and every reader will get all the adventure over again as he reads. Clean, instructive, thrilling adventure.

F. M. POWELL

# SECURITY IN OLD AGE

## —*What a Boon!*

The Federal Government has, by exempting preachers and churches from pension taxes, excluded preachers from *Contributory Federal Pensions.*

The Relief and Annuity Board offers the Service Annuity Plan or the Age Security Plan to churches and preachers who will together participate in one or the other of these plans. The Service Annuity requires 2½% of monthly salary by the pastor and 8% of monthly salary by the church; the Age Security Plan requires 3% of monthly salary by the pastor and 3% of the same salary by the church.

Our ministers are not eligible to either the Service Annuity Plan or the Age Security Plan unless his church participates with him; however, the Relief and Annuity Board has plans for individual participation, the principal one being the Special Deferred Annuity, which is a very attractive and practicable plan for self-provided old age income.

Write for fuller information to the undersigned:

**THOMAS J. WATTS, Executive Secretary**

**THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION**

**2002 Tower Petroleum Building, DALLAS, TEXAS**